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SIXTH ANNUAL MEETING OF THE COUNCIL OF CITIES OF THE METHODIST EPISCOPAL CHURCH

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The City Foursquare

The Council of Cities
of the
Methodist Episcopal Church

THE Council of Cities of the Methodist Episcopal Church is composed of the Corresponding Secretary and the Superintendent of the Department of City Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church and the Executive Secretary and two delegates from each duly organized City Society. It meets annually for the purpose of conference and discussion of the problems met in ministering in an adequate manner the Gospel of Jesus Christ to that part of city communities where the Methodist Episcopal Church has undertaken to interpret Jesus Christ and to plan how Methodism may meet the religious and social needs of the folks of many tongues who make up our urban population.

Hotel Winton
Cleveland, Ohio
February 20, 21 and 22, 1923

Department of City Work
The Board of Home Missions and Church Extension of the
Methodist Episcopal Church
1701 Arch Street Philadelphia, Pennsylvania

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CONTENTS

PAGE

FOREWORD 5

DEVOTIONAL ADDRESSES—*George Elliott* 7

TENDENCIES IN AMERICAN CITY LIFE—*Harold S. Buttenheim* 26

THE URBAN MIND—*Ralph W. Sockman* 36

WHAT SHOULD BE THE MINISTRY OF THE CHURCH TO THE URBAN MIND? *Ernest F. Tittle* 44

VISITATION EVANGELISM, OR EVANGELISM FOR OUR GENERATION—*Guy H. Black* 53

LEISURE IN THE CITIES—*James E. Crowther* 64

MOTION PICTURE IDEALS—*L. C. Wright* 74

SURVEYING SPRINGFIELD, MASSACHUSETTS—*Fred Winslow Adams* 81

PRACTICAL RESULTS FROM SURVEYS—*George L. Nuckolls* 88

THE APPROACH TO THE IMMIGRANT THROUGH THE GOODWILL INDUSTRIES—*E. J. Helms* 93

THE HUMAN APPROACH TO THE IMMIGRANT—*Kenneth D. Miller* 95

ILLUSTRATIONS FROM CLINTON STREET CHURCH, BINGHAMTON, NEW YORK—*Fred W. Church* 100

THE HUMAN APPROACH TO THE IMMIGRANT AS ILLUSTRATED AT THE PEOPLE'S HOME CHURCH AND SETTLEMENT, NEW YORK CITY—*Paul DuBois* 104

ILLUSTRATIONS FROM THE FIRST ITALIAN CHURCH, CHICAGO, ILLINOIS —*Carl D. Gage* 106

ILLUSTRATIONS FROM THE CHURCH OF ALL NATIONS, BOSTON, MASSACHUSETTS—*Willard I. Shattuck* 109

THE MAKING OF A GREAT RACE—*Edward A. Steiner* 114

THE MILITANT CHURCH AND PUBLIC OPINION—*J. Stitt Wilson* 115

WHAT LABOR THINKS OF THE CHURCH—*Albert F. Coyle* 128

THE CHURCH AND THE LABOR MOVEMENT—*Edmund B. Chaffee* 135

A CHRISTIAN CITY—*F. J. McConnell* 145

CHRISTIANIZING SOCIETY BY SOCIALIZING CHRISTIANITY—*Melvin P. Burns* 150

CENTRALIZED LEADERSHIP FOR THE CITY TASK—*Millard L. Robinson*. 163

THE ORGANIZED CITY SOCIETY AS AN AGENCY IN SMALLER CITIES—*Isaac E. Miller* 167

MEETING THE CHALLENGE OF THE CITY THROUGH THE CITY SOCIETY AS THE ORGANIZED AGENCY—*Daniel L. Marsh* 174

THE CITY SOCIETY AS AN AGENCY FOR CITY EVANGELISM—*John Thompson* 182

PAGE

The Renaissance of Western Civilization—*Glenn Frank* 186

The Stewardship Program in the City Church—*John M. Versteeg.* 200

Conference on the Training of Home Mission Leadership..... 205

University Cooperation in the Development of Acceptable Training Centers—*Marion O. Hawthorne* 206

Standardization of Training of Workers in Religious Education—*John Elbert Stout* 212

Reports of Findings Committees 220

Proceedings of the Sixth Annual Meeting 232

Roll of Those Present 237

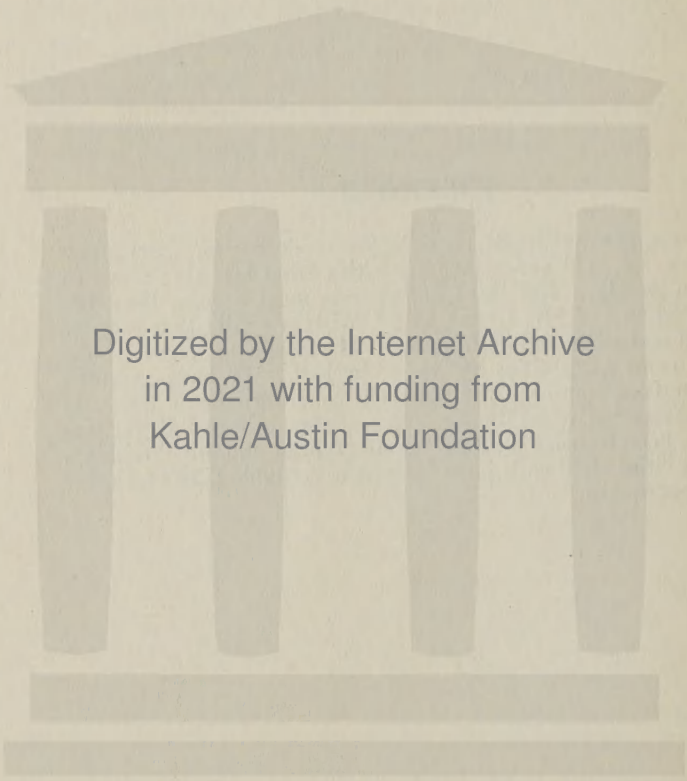
List of City Societies—1923 248

Program Personnel 259

A Book List Covering Subjects of the Meeting 261

FOREWORD

The machine has made possible the modern city. Mechanics alone, however, will never save our cities from breaking down of their own weight. The cities of America must become the cities of our God and of His Christ, if a Christian civilization is to be preserved and perfected in America. The headlong retreat of the Church in our great cities has been checked. We have executed an "about face," and we are squarely confronting our task. It will be discharged when the ideal city of the author of Revelation shall have been translated into concrete realities and our throbbing, congested cities shall each have become a veritable City of God—a City Foursquare.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DEVOTIONAL ADDRESSES

Rev. George Elliott
Editor Methodist Review, New York City

I. The City of Cain and the City of Christ

St. Augustine, in his celebrated philosophy of history entitled *The City of God,* pictures in parallel an earthly and a heavenly city as the present abode of humanity. This sacred symbolism goes throughout the Holy Scriptures from the first book to the last, from the city of Enoch, built by Cain, to the bride of Christ, the New Jerusalem that is coming down from heaven.

That first city was built by a murderer, the last by our Redeemer. The former was founded in a brother's blood, the latter in that of our Elder Brother. So are all earth's cities cemented by blood and tears. There is a very deep meaning in this tradition of foundation sacrifices found everywhere in history and folklore. An interesting parallel to the story of Cain and Abel is that ancient legend of the founding of Rome; Romulus beside the walls of that Eternal City slays his brother Remus. The blood mark is upon all corner stones both sacred and profane. That ancient superstition that blood must be mixed with the mortar to give permanence has a profound spiritual significance.

Cain and Abel typify the primitive conflict between the farmer and the shepherd, between the agriculturalist and the nomad. Early Hebrew religion viewed the fixed habitation as an organized rebellion against their God. Monotheism was born in those countries where "man is distant and God is near." Man must not live within walls, cribbed, cabined and confined. But it is the farmer who founds the town. When mankind becomes fixed to the soil, the tent is abandoned and houses are built. Man left the cave for the pastures, left the flocks for the fields and finally the tent for the tower. The clansman becomes a citizen.

All through the Bible and also in secular history down to the present this antagonism has existed. We see it in Israel against Canaan, in the contest between that polished princess of Sidon, Jezebel, and Elijah, the rude prophet from the wilderness, between Hellenism and Hebraism when the Maccabees oppose the imposition of Greek culture upon Judea, down to the modern battle between wild Nordic tribes and Mediterranean city dwellers, between Puritanism and Paganism. This endless struggle between art and life finds a certain æsthetic symbolism in the artistic antagonism between Apollo and the Christ, between Venus and the Madonna.

The City of Cain is described as the fountain both of mechanical invention and of the fine arts. Jubal Cain starts the machine shop and Jubal the art gallery. Manufactures and music both begin in that primeval municipality. Methodism, which is Puritanism grown genial, Puritanism with a sense of humor, has always feared this mundane theory of life. It has been afraid of amusement—

and not unreasonably so—for play has too often been a peril. Yet when the Holy City takes the place of the City of Sin, its streets shall be full of playing boys and girls. And Charles Wesley wisely wrote of music:

"Listed into the cause of sin,
Why should a good be evil;
Music, alas, too long has been
Compelled to serve the Devil."

Is civilization a disease? Many thinkers who are not pious have thought so. Edward Carpenter, that well known English Socialist, wrote a most brilliant and thought-provoking essay with the title *Civilization, Its Cause and Cure.*

I am a son of the Nineteenth Century—that wonderful century in which applied science caused greater mechanical progress in the world than in all the ages before. Science was envisaged as a white-winged angel of God who would redeem the world from ignorance and woe. Man began to worship at those materialistic chapels called laboratories, rather than in the spiritual shrines of religion. And then came the Twentieth Century when suddenly star-eyed Science was transformed from a white-winged angel of God into a furious fiend from hell, letting loose destruction upon humanity. For Germany, whose social efficiency had given to applied science its largest creative power, out of her factories sent vultures that flew against the roof of the sky dropping death on innocent children on their way to school and dragons that from the deep sent up death against merchant men on their rightful paths of trade; and out of her laboratories belched forth gases to poison the sweet air of heaven, so that those meeting them died with rotting lungs a horrible, exemeriating and agonizing death.

It was not Christianity that failed; it was materialistic civilization that failed. Science, invention, commerce, business, politics, government, society—all failed. For the organized life of mankind was filled with the spirit of Cain, the spirit of godlessness and selfish hate. "Am I my brother's keeper?" cried the voices of greedy gain in business, social selfishness, and militaristic government—and proceeded to put bloodprints on all the walls of life.

Already, however, even in the patriarchal age there came a gleam of the City of God. For Abraham, that great nomad sheikh and tent dweller, in his strange quest for God, was looking for a city whose architect and builder is not human but divine. Already within the walls of the City of Cain we see rising the spires of the City of Christ. Abraham sought it by faith, and Faith is the path that leads to Love.

So the story of the Bible reveals in the city something which was originally bad but which may be made finally good. That is our job as we follow the Builder Christ.

II. The City Sociologically

Lesson, Genesis 11. 1-9

Man is a gregarious animal that always goes in groups. The earliest type of civilization is not the isolated farm house, too common in early America and in Australasia, but in the group of tents or huts, forming a village, with pastures or farms about it. Savage beasts, like the lion and tiger, are solitary. Peaceful animals, such as the horse, cow and sheep, go in herds. And the law of the survival of the fittest is not the conquest of weakness by strength but the victory of those living types which have the social mind. Cows and sheep will increase while lions and tigers disappear. The jungles will continue to narrow and the pastures to widen. God and Nature are on the side of the social ideal.

But the law of the jungle, the spirit of selfishness and hate, has from the beginning corrupted the city plans. Cain was "of that wicked one"; he got his building plans from the Devil. All through the earlier portions of the Bible, we find that name Cain echoed in Cainan, the sensual son of Ham, and Canaan, the land of walled cities, filled with cruel hate and licentious worship. A wholly materialistic civilization is pictured as beginning in this Hamitic group. Egypt, Phœnicia and early Assyria—Nineveh, Tyre and Thebes—are given this selfish origin. When Noah exclaims, "God shall enlarge Japhet and he shall dwell in the tents of Shem, and Cainan shall be his servant," we dare not try to explain what he meant. But the historic truth is this: The Japhetic (Aryan) race has grown to world domination, it has surrendered to the religion of the tent-dwelling Semite and it is making, but too slowly, the mechanistic civilization of Cain into an instrument of human service rather than of greedy gain.

The story of Babel is typical of that eternal truth that the Cainite spirit cannot firmly found a social order. The mundane law of life always fails. Chaos and confusion always come to the civilization that is built from the ground upward. Pentecost is the divine antithesis to Babel. Selfishness tries to climb upward, but Love comes down; the Cain spirit brings confusion and separation, but the Christ spirit brings brotherhood and unity.

The city, therefore, while soiled with sin at the first, nevertheless expresses the divine dream of social unity. There is an ancient half-truth which says, "God made the country but man made the town." Very true, but it ignores the fact that God made man and that we can see humanity in the city as nowhere else. To the careless observer in the city the works of man are more in evidence than the works of God. We see houses and not hills, pavements and not pastures, towers and not trees, mansions and not meadows. Our earthly lights obscure the stars of heaven.

But man is more than nature, we see more of God in him. The finest thing in London is not the Bank or the Tower, but that living tide that ceaselessly flows past the Bank and across the Bridge. I once saw it held in check by the uplifted finger of a policeman as a seeming silence hushed the city's roar, just to save the life of a

ragged brat from beneath the wheels of the chariots of commerce and of pleasure. Man at his humblest outweighs mechanism.

Just as vegetable life is most luxuriant in the tropics, so human life is most intense and richest in varied interest in the large cities. Out of the decaying mold of forests and meadows grow the fairest flowers; so out of the weary wreckage and blight of humankind bloom its brightest blossoms, charity, love, patience, courage and human energy. The city is the throbbing heart where is received and whence is distributed the life blood of civilization. It is the brain, the nerve center of humanity.

The modern movement of population is cityward. The city today has the multitude, it will soon hold the majority of mankind. There is not time to tell the story of the census. Here is one generalization which may be sufficient: In the fifty years from 1850 to 1900, the urban population of the United States increased tenfold while the rural population only doubled. It should be incidentally remarked that in the same time the farm products of America increased nearly twenty times. The cause of this immense city growth is almost as much selfish as social. Steam and electricity have transformed the industrial order. The capitalistic system of production has largely destroyed the joy of creation in the laborer and the sense of service in his employer. Babel has been outgrowing Zion. Jehovah came down to inspect Babel and he rejected it. What is his judgment of the town of today?

Yet we must not lose sight of the city as a spiritual symbol. Babel which blossoms into Babylon became a type to Israel of the world-power that opposes God. But after exile, Israel evidently had seen something in Babylon that the restored Jerusalem, the City of God, might embody. As Babylon was a city foursquare, with gates on every side and a river flowing through it, so shall it be with that restored Jerusalem that Ezekiel describes, whose name shall be Jehovah Shammah, "the Lord is there."

For the city tells the story not only of sensual but spiritual civilization. Tyre gave us the alphabet; Athens, the City of the Violet Crown, gave us culture and art; Rome gave justice and order to humanity. Note these etymologies: Civilization from *civis,* urbane from *urbs,* polite and politics from *polis.* It was the City-State that gave freedom to society. It is something more than bricks, stones and mortar. It is the social symbol which encloses the choicest treasures man has gathered through the centuries. As Milton says: "Behold this vast city, a city of refuge, a mansion house of liberty encompassed and surrounded by His protection."

The individualistic city built on the bloody base of hate cannot endure; the social city founded on that cornerstone which is sprinkled with the blood of sacrificial love will stand forever.

III. Evening Devotions

Dr. Elliott delivered a brief exposition of Luke 14. 25-33. He stated that the recent wicked war of destruction must be followed by a holy war of reconstruction. The spiritual preparedness for

that conflict must be a partnership in the passion and pain of Jesus Christ.

IV. The City Ethically

Revelation 18. Isaiah 1. 10-27

We have been considering that man is a gregarious animal, coming together in the city. This involves a special emphasis on social morality, and the tendency to weaken individual morals. Social morality for modern life is in some respects more important even than personal morals. Both are vital, as we will see. The more people are herded together and are found in communities, the more intense become moral problems and reciprocal responsibilities. Put a man alone on a desert island and he would have but few definite duties before him. Robinson Crusoe, while he lived there alone, was not subjected to a very high social morality. The coming of his man Friday helped him.

The great trouble with a great many of our evangelists—I wish I dared to mention one, but someone would quote me—is that many of them never deal with anything but personal morality. Modern Christianity must be the Christianity of Christ, who brought a new sense of duty based upon human relationships. When a man is born into the Kingdom, he is born into a social consciousness. He is born into a social relationship. If any man would save his life, he must lose it.

Now the crowd, which gives this opportunity of social morals, also brings that contagion which weakens and often destroys personal morals. The city is the enemy both of personal cleanliness and moral character. Now if I dared to talk biology to you for about a minute, I would tell you that the human embryo has three layers, the epiblast, the metablast and the hypoblast. The epiblast goes to make up the brain and nerve cells, the metablast the tissues and muscles, and the hypoblast the vital organs.

The people who live in the cities, who are afflicted with bad air, nervous strain and contagion, have developed the epiblasts, but they do not develop their metablasts and hypoblasts. While they live as long as others, they die more frequently of degenerate diseases. Modern health in the cities has been improved by improving the average length of life, but the length of life has been increased on degenerate bodies, that have sharp, keen nervous systems, but poor physique, so that the average height in the city is less, after two or three generations, than that of the man of the country. Compare a man living in London with one from the Scottish border.

Two classes of people go to the cities, the adventurous, vigorous and energetic, and the vicious. That robs the country of its best (and its worst) blood. That's the reason that Gopher Prairie and Main Street degenerate, so that it is sometimes said that "the devil made the small town." But these vigorous, adventurous spirits who go to the city, after two or three generations, have to be replaced by a new lot from the country. The Swifts and Armours came from the country town, but after two or three

generations someone else will come and run big businesses. The country boy is never as bright and nervous as the city boy, to start with, but he grows intellectually for a longer period, while at the age of fourteen the city boy has stopped. And so the city has become the cesspool of depravity, the abode of ignorance, pauperism and crime, the scene of nameless deeds that shame the pitying stars.

"Is it well, that while we range with science glorying in our time,
City children soak and blacken soul and sense in city slime?
There, amid the gloomy alley, Progress halts with palsied feet;
Crime and hunger cast our maidens by the thousands on the street;
There the master scrimps his haggard seamstress of her daily bread;
There a single sordid attic holds the living and the dead;
There the smoldering fire of fever creeps along the rotted floor
And the crowded couch of incest in the warrens of the poor."
—TENNYSON.

You can't take a city like New York, where in a certain ward there is the densest population in all the world—a population so dense that if you took the state of Delaware and filled it as densely, it would hold the whole population of the world!—you can't crowd people in that way and have high personal morals.

These crowd conditions, as also do restlessness and constant change, break up family life. Divorce is about fifty per cent more common in urban than in rural communities. The hearthstone has gone; and how can folks rally round the hot air register or the steam radiator?

We need not solely survey the slums. I know that in these vile pools we call the slums there often grow white lilies of purity. I am not sure but that uptown is often just as rotten as the Tenth Ward; fashion and frivolity, wanton luxury with its shameless waste, the callous selfishness, the brainless pride, the moral flippancy and the indifference of the upper crust—this scum which calls itself the cream is often as bad as the dregs; one is on the top and the other on the bottom.

Then there is municipal government. Andrew White, the first president of Cornell, said some time ago that American municipal government was the worst in the world. Of course that was more true when he said it than it is today. Yet I don't think that New York, Philadelphia and Chicago are absolutely perfectly governed today. Theodore Roosevelt investigated and confirmed these facts. Very largely in our cities it has been the ignorant and criminal classes that create and control government. The men that run the city hall are frequently a horde of vulgar, ignorant adventurers, men with number five hats and number eighteen collars, who would have done less harm if they had spent their time at the gambling table or the race course than in public service. Men fill high places in our large cities whom no merchant

or manufacturer would have employed in their business. There has been some improvement in the last few years, but we still have a long way to climb.

Municipal government is the most important political fact in our lives. The government of the town that a man lives in is something that touches his life twenty-four hours a day. It means the air he breathes, the streets he treads on, the food he eats, the school his children attend, the moral and social atmosphere that environs him. It touches life perpetually and closely. I have always been a Democrat (please don't tell anybody), and believed that the real education of men, politically, was the education right on the soil where they live. Therefore we mustn't allow our indifference to the building of municipal government in our day to cause us to lose our sense of liberty and democracy. Our remedy is not in the direction of destroying popular liberty. The principle of home rule is inviolable. Better the worst self-government than the rule of a few archangels on a vacation from harping and choir practice, and yet those angels when they actually look down on us must stand aghast.

Corruption, luxury and crime, though crowned with splendor, and fortified by power, cannot escape the inevitable doom. Tyre in its loneliness and ruin, its head crowned with desolation and its feet washed by the wailing sea that beats among its broken columns, speaks from her silent lips the solemn message that nothing endures but truth and virtue. Passion, pride, power and lust all perish—only character abides. "The world passeth away and the lust thereof, but he that doeth the will of God abideth forever."

New York has become comparatively clean now physically. It is a pleasure to live there. The old skyscraper has now become a thing of beauty. America cannot equal Europe in painting, poetry and literature, but in contemporary architecture she surpasses the world. New York is the most solid city in the world. It is built on the rock basis of Manhattan. All its foundations go down to rock. Will it endure? Or shall some day the lonely sea bird cry over this Vertical City ruined and sunken beneath the seas? Nothing endures but righteousness. Shall it become like Isaiah's picture of the Holy City, which he said because holy was inviolable, or will it be a harlot like Babylon?

V. The City Religiously

Lesson: Psalm 48.

I have read one of the psalms of the Sacred City. In my opinion—although I suppose that some of you will consider it higher criticism—all of these city psalms are post exilic. This is a psalm of Jerusalem, rebuilt, when the new conception of the redeemed city had been wrought out and a deep religious spirit was on Israel at that time. Of course David didn't write all the psalms. He didn't write this psalm, no more than Charles Wesley wrote all the hymns in the hymnbook—although he wrote the best of them. I don't know who wrote this; it may have been

Ezekiel. I don't know whether Nehemiah wrote poetry or not. He might have written such a song when he was rebuilding Jerusalem.

In discussing the political city, we have perhaps put in a wrong note in thinking that the city originated simply in a man like Cain, a murderer. For the most part in antiquity the city had a religious use. It was simply an enclosure about the shrine of a deity, a temple that had a wall built around it as a protection. It was a hearthstone of worship—a shrine where they gathered for their devotion. Those who care to study this picture will find the reasoning of it in that celebrated book written by the Frenchman, Foustel de Coulange, *The Ancient City,* in which he shows that the city had a religious origin; it was a religious institution. And so Jerusalem became the ideal city, because it was the city of our God, because within it His temple was to be established.

Now this is likewise true of Christian history. Christianity began in the city. In our Lord's teaching, he went from city to city. Nearly all of the recorded messages in the New Testament were delivered about the Sea of Galilee, the most densely populated part of Palestine, or in Jerusalem, its great capital and metropolis. And so in that city of David, the city of His ancestors, He gave not only his teachings, but there it was He made the supreme gift of His life, that made this earth the center of all the offerings of sacrifice in the universe. And when we see that vision of Him, as He stood looking across the valley toward the walled city, and it says He wept over it—we realize there in our Lord a real patriotism, not this "one hundred per cent Americanism," but a patriotism of that real love for the city which had a meaning for the whole earth. He wept over it.

The apostles, following the same policy, began to work at Jerusalem. That was where He told them to begin. Beginning at Jerusalem, starting from the scene of the cross where He had been crucified, they went forth to the uttermost parts of the earth. Then the Christian center moved to Antioch, the third city in population of the Empire, where this Jewish sect became a world religion. Then it proceeded to Corinth, the very center of religious life, as religion had entered Europe, and Corinth was the second city in numbers, in commercial power and in culture of all the world at that time. It didn't stay there; it moved onward to Rome, the city of the seven hills that ruled the world.

Rome at that time was as cosmopolitan as New York and Chicago today. It became the central city of Christian faith, Christian culture and missionary enterprise. And not only did Christianity begin in these cities. It began in that part of the city we neglect most. It began in the slums. The first Christians were largely outcast Jews, Greek slaves and Roman freedmen.

It was over there across the Tiber, in the Trastevere, the very sewerage of the city, where flowed together all the vile elements of all the world, there it was that Priscilla and Aquila, who as far as we know were the first to bring Christianity to Rome, lived. The foreign population lived over there across the Tiber. When

Paul was in Rome, he may have done some of his preaching over there, if he was ever allowed to get away. But he took his religion into the palace of the Cæsars, and there found converts to our faith. Christianity, up to the end of the Nicene period, which ended about 325 A. D., was predominantly a city religion.

When Constantine became Emperor of Rome and became a Christian, he tried to make religion a business. He was like a good many modern politicians as far as religion is concerned. When he issued his edict in regard to the keeping of the first day of the week as Sunday, he almost entirely confined that to the cities. Why? Because the cities were the places where the Christians lived. Pagans lived in the country. *Pagani* means country folks; heathen are the people of the heath. Beginning in the city, it has gone out to the uttermost parts of the earth, and so we may place this religion of ours in the city. The city is the home of the poor; it is also the center of culture. The city is the place where all great inter-church programs must be started. (Now I don't mean that we ought not to put on a far more vigorous moral church program. When I was a boy I was a ruralist. I had a rural religion. We then had community life through the country. We had singing schools, spelling schools, debating societies, huskin' bees, wood bees, and quilting bees—we had community life. We had more fun than the folks that go to the movies today. I am for the rural church and for recovering the community life of the country.)

But the starting point for all progressive work, even in the country, frequently must originate in the town, and there has been the hitch in our church programs. We owe to our city not only love and pride, but devotion and service and work. Mere civic pride is frequently based on ignorance. Again and again I have been abused by the mayor of the town I lived in because I criticized the town. Let me tell you something. I believe that a kicker is useful, but not a knocker. A knocker pounds things down, but a kicker lifts things up. No man can really serve his town who does it simply by a lot of exaggerated civic pride. To say my city is right when it is wrong isn't progressive. And so everybody has a share in it. When Jerusalem was rebuilt, every man built the wall over against his own house. Every man took his share in rebuilding Zion, the city of the living God.

We need for civic salvation a real social gospel, a gospel not simply individualistic self-regarding religion, but a personal salvation which gives a man a social consciousness and a social passion. When that is done we have begun to restore and recreate the city.

Jesus Christ came into the world, not to save souls, but to save men. You can't find the phrase "save souls" in the New Testament. What is lost? Business is lost, politics is lost, and society is lost, commerce and trade are lost. He came to save a man's body as well as his soul, and Christianity never got anywhere when it only taught the immortality of the soul. I believe in the resurrection of the *body* and that implies the salvation of the whole

man, salvation not only of his inward, but his outward life. That will give us that Jerusalem that we read of in the lesson today.

It is said of Augustus in regard to Rome, that he found Rome brick and left it marble. Our job is to find our town filthy and leave it clean; to find it dishonest and leave it upright and righteous; to find it sinful and leave it whole, and turn it from Babylon into Jerusalem.

I think it must be now sixty or seventy years ago that J. Greenwood of England wrote a little book entitled *The Bitter Wail of Outcast London.* At that time the city of London was a city of dreadful night. It was a city as dreary as that back of the stockyards of Chicago; some time ago, even worse than places on the East Side of New York. And a survey was made by Charles Booth of the poverty in London. That survey woke up the life of England. That noble young man, Arnold Toynbee, went out and lived on the east side and founded Toynbee Hall, which has sent its influence along Whitechapel. Octavia Hill, that wonderful woman, went and took a little lodging over there in a dismal court and lived there among the poor people. She didn't do her work by proxy, but by proximity. John Ruskin, who owned a lot of apartments, made her his agent, and she cleaned up his tenements and made them decent for folks to live in. All over that end of London frequent little centers of light were established. It is better today. It is not the city of thirty years ago when I went through it. I suppose nobody transformed it half as much as that "angel of the East Side," Peter Thompson, about as broad as he was long, with a heart as big as a meetinghouse. All through that end of London he carried a message to the working man, and poor people flocked to the standards of God to hear his ministry. We can turn the dirty bricks of the city of sin into the marble magnificence of the city of God.

Now we believe in an expansive Christianity. We have had an expansive religion. It has gone to the uttermost parts of the earth. It has bridged the chasms. It has reached barbarism in foreign lands and transformed savages into civilized people. Can we interest men in our Christian work as strongly vertically as horizontally? Can it go up and down as vigorously as it has gone out? Can we reach the barbarism of our cities, whether it is found in the tenement houses or in the mansion, and transform it into a civilization based upon the Christianity of Jesus Christ?

In that lesson I read this morning it said of Babylon, that city of sin, that the nations by her were destroyed, but it says in the next chapter, the twenty-first, of the City of God, that the nations walked in the light thereof. Today, my brothers, if we are to carry the gospel and give an international meaning to Christianity, it must largely be through the salvation of the city. It is the Christian city that will help to save the world, for the Christian church is the one institution that has the international mind. And the Holy City of God, when it comes down from heaven, shall be a city which influences all nations and all lands.

"America first!" Yes, I believe in it. Not America placing

her own interests first but America first in the service of mankind. America first in her helpfulness to all the needs of the world. America first in her allegiance to Him whose heartbreak over lost souls she shares.

VI. Evening Devotions

Dr. Elliott continued the Lenten lesson of the previous night with a brief exposition of John 12. 20-23. Only by the uplifted Christ in sacrificial service can a shattered world be cemented. The cross in human life is the supreme magnetism that draws all things together.

VII. The Holy City

Lesson: Revelation, 21.

That first city, the city of Cain, is both a past and a present city. The city built upon hate and selfishness still lives. The city of Christ, it, too, is a present city and is growing. The city of Cain some day shall go down like Babylon. The city of Christ shall come down and shall fill the whole earth. Of course the story of humankind in the Bible does not begin with the city at all. It begins with a garden. It is a rural picture. It is interesting to note that the last chapter in the Bible recalls the first chapter. It describes a city in which all the beauty, freshness and health of the country is pictured and united with the wealth and art of the city, and that is the New Jerusalem. When some day we shall have a city that has the health, life and promise of rural life and will also be intellectual and artistic, that will be the City of God. It hasn't come as yet, not even in New York. I wonder if the Twentieth Century will realize a city that has got rid of dust, smoke, noise, and crime, and poverty, misery, and the slums. Thank God, some of the wet spots of urban life are drying up and the river of rum is giving way to the clear and crystal River of Life. The City of God is coming, you see. But do not think that this Holy City that John saw is an actual material town. It is with us here and now if we open our eyes to behold it. Right beside us are rising the towers and pinnacles of that spiritual city, but our duty is to bring this ideal into our actual cities and rebuild them after the pattern of the City of God.

The psalmists sang about it; the prophets preached it; John saw it. Will we accept it and try to translate that vision of the Apocalypse into a great, glorious, living reality? Shall that Christianity of ours, which has already won the best, also conquer the worst and bring into reality that vision of the new heaven and the new earth based on righteousness?

I want you to notice that that Holy City comes down—the evil city came up. Babylon, that harlot city that John also saw, came out of the abyss. If we had the time I would like to explain what that certainly means. Our Premillennial friends don't understand the symbolism of the Apocalypse. Apocalyptic symbolism is based on Babylonian cosmogony which sees in the sea that unconquered

chaos out of which come the infernal powers that oppose the God of order and goodness. The beasts are there and Daniel sees them come up out of the sea, and Daniel sees also the Son of Man coming in the clouds of heaven. Do you think in the Book of Daniel, where you see Greece, Persia, and all the other nations hostile to the Kingdom of God coming as beasts out of the sea, that those nations did literally come up out of the sea, and do you think the Son of Man will literally come in the clouds? No, it is symbolism. Out of that same sea where Daniel sees the beastly nations of Babylonia, Greece, Persia, and all the rest rising, John beheld that wicked city of Babylon, the harlot city, clothed in scarlet, riding on the Beast. The New Jerusalem coming down from heaven is not a harlot city but a bride. The latter is wedded to the Beast; the other to the spotless Lamb. The harlot city is clothed in garments of scarlet because her robes are dyed with the blood of suffering, pain, cruelty, war, and hate. The Holy City is clothed with white raiment which is the righteousness of the saints.

They are both adorned, one with the jewels of wicked wealth, and the other with the gems of spiritual beauty, as a bride for her husband. Of course we need not look forward for that city. That is one trouble about all Premillennial interpretation. I am glad we don't have to have worthless interpretation that sees in prophecy something which is going to happen bye and bye. The Bible is a guide that is good for all time, and when you get rid of literalistic "fundamentalism," you will have a living book with a message for today. Don't look forward for the city, look upward and around for it. It is here and now. "And He that sits on the throne says, Behold, I *am making* all things new." The Eternal God speaks in the present tense. He is on the job now and we are to work with Him. He takes the old material to build with; the old earth, the old civilization, and the old humanity, and just as He regenerates sinful human souls, He is rebuilding the world and human society.

"I am making all things new." Our big business is simply to take earthly things and with the help of the power that comes down from above transform them into heavenly things. Not to build the Babel with which men have tried to reach the skies and which has rent humanity into factions, but take Pentecost that comes down, a Pentecost that unites into one speech, one language, one heart and one mind, the people of all lands and all nations.

The city is foursquare. That idea of foursquareness is of course an ideal. Those of you who study the mystic language of the Apocalypse know that all the numbers have symbolic meanings. Three is the heavenly and four is the earthly number. That city foursquare with three gates on each side means an earthly city filled with heavenly inspiration. And the beauty of this New Jerusalem is that it is not simply a square, but a cube; it is not merely a two dimensional arrangement, it has three dimensions. It is as high as it is long and broad. The city of God is the city

where all humanity and all human interests meet. I like to think of it this way—from the East come the memory and tradition of the past; from the West progress and forward looking adventure of the future; from the North philosophy and wisdom, and from the South emotion and passion, while from above descends the love and might of God. All things come and meet in the Holy City, which is the City of God.

In this story of the Holy City we also have a vision of its individual and social values. To me it is expressed perfectly in one phrase. The angel who was assisting in the architecture of that town had a golden reed with which he measured its dimensions. Of course you know that golden reed goes back to the vision of Ezekiel, where he sees restored Jerusalem after the captivity. The interesting phrase, the one which grips me more than any phrase in this whole picture, says that it was high, and long, and broad, "according to the measure of a man." What does it all mean? Just this, that the City of God is both a corporate perfection and an individual perfection. It is both human and material. If you think of the city simply as a material institution you haven't the right idea of the city. The city of God is a human city in which man is the mansion, man the palace, and man the glory. And so society and individualism both come together in that vision of the City of God, and a social gospel and a personal gospel are united in that divine revelation. But I dare not dwell on this longer.

Here we approach what is even more wonderful spiritually, and that is this passage, "There is no temple therein," and that other statement that the "Lamb is the light thereof." I wish that Bishop McConnell were here this morning and could preach his sermon on that text, "The Lamb is the light thereof." The Lamb is the Lamb that was slain. What is it that gives the light in the City of God? It is the burning altar of sacrifice, pictured by the wounded Lamb, that gives the light. You and I will never kindle any glory in the town we live in unless we go to it in the spirit of sacrifice and service. The slain Lamb is the light of the Holy City that comes down from Heaven, and there is no temple therein. When shall the church of God understand that it is not merely services, but service, that counts? The loftiest worship of God is found in the lowly service of mankind. No temple! what does that mean? Surely it signifies that by and by we will have to knock out the walls of the church so that we can get everything inside. We must get the shops, the stores, the factories, and the voting booths, and the city halls inside. Oh, wouldn't it be fine if we could get Congress and the courts inside the City of God! If we could just shove out the walls of God's temple and bring them within, the entire City would be a Temple. Every banker's desk, every merchant's counter, and every kitchen table would be an altar, where the priests of humanity are making their sacrificial service of love to mankind. We would have music but it would not be the music of choir and quartet, it would be the music of manual toil, the liturgy of labor, and all life would become worship, every meal a sacrament and every word a bene-

diction. Even our election days would become sacred feasts to which voters should come up once or twice a year, as the people came up to Jerusalem.

All work and all business should catch the dream and even our churches, for they need the vision too. It will come down upon us and then the whole earth will become the foundation of the divine city where all men are God's priests, where eating and drinking, and work and worship are constant sacrifice to the God of all power and righteousness.

VIII. Applied Christianity

Methodism has always put its emphasis on applied Christianity. John Wesley continually emphasized this fact. You will find it over and over again in all the tracts which he issued. The important thing to him was not a man's opinions but that which we call saving faith, which is simply a man's attitude toward the person of Jesus Christ and the personal loyalty that brings us into fellowship with Him.

The great trouble with many religionists today is that they have a Christ who is only a past Christ, one that lived two thousand years ago, and a Christ who is coming some day in the future, whereas Methodists have always believed in a Christ who is here today, with whom we walk and talk along the road, the risen living Lord.

Our position is that of applied Christianity. It was John Wesley, I believe, who founded the first great institutional church in all Christendom. It was John Wesley who preached a social gospel, based upon the moral conditions of his own time, all over England, among the miners and the textile fabric workers, everywhere.

Religion that is not applied is denied. Consider such a question as this. Who was to blame for the war? I don't mean politically, for personally I think that nearly every nation in Europe was responsible for the war, and we Americans were somewhat. We can't blame the whole thing on Germany. I am going to prove that some day with some documents which I have in my possession, but I will not go into that now, because it might start a quarrel, but the profounder problem is who was to blame for the war spiritually?

Don't you remember that during the first year of the Great War some said that Christianity had proved a failure. That was about the first thing that we heard, but after the first year or two we stopped talking about that. I remember it was some time during 1915 that I met a friend of mine in Detroit, a member of an official board of a Methodist church in that city; he came up to me, shook hands and said, "I have almost lost my religion. I can't pray any more." I said, "What's the matter? I never supposed you prayed very much anyhow." He said, "I can't pray any more. When I think of all this cruelty of so-called Christian nations, it seems as if God had forgotten the world." I told him, "You are wrong, Frank, God hasn't forgotten the

world, the world has forgotten God." I think he went home and said his prayers.

But who was to blame? Recall that sad story and see the great tragedies of the war—I don't mean the sinking of the Lusitania, the barbarities in Belgium, and all the rest—to me the greatest tragedy was the failure of Russia on the eastern front. Who was responsible for that? Well, I happen to remember that a good many years ago John R. Mott of the Board of Foreign Missions of our church proposed that we appropriate some twenty thousand dollars to send several young men to Russia. I think we appropriated one thousand dollars and sent one man. During the last fifty years, since Russia began to wake up from the barbarism of the past, Russia has given more to literature, art, and music than any other country in the world. Russia has given more great men to the world in the last fifty years than any other country. If Methodism and western Christianity at that time had put one million dollars a year into Russia with hundreds of young men and women going with consecrated Christian hearts there, there never would have been any war. We would have saved that country from war. We would have saved millions of lives and billions of dollars. But we didn't do it. I come here as God's attorney general with a sort of indictment on Christendom for murder of the souls and bodies of men, and we are responsible for it.

Who are the men that really made the failure of Russia on the eastern front? Mostly a little body of intellectuals or pseudo-intellectuals, part of them renegade Jews, such as that gentleman by the name of Braunstein, who is now Leon Trotzky. Where did they come from? Many of them came from the east side of New York. When Trotzky went back to Russia and made his speeches in Moscow, Petrograd and other places, he told them that if they were going to have democracy in Russia they mustn't take American democracy as an example, because American politics were rotten, American business was greed, and American religion was hypocrisy. Was he right? Well, all he knew about American politics, business, and religion was what he learned on the east side of New York, some place down near the lower tenth ward. Are American politics rotten in New York? Well, I hadn't better say anything because I live in New York, and I have to go back there in a few days, but I believe there are some things in New York politics that are about seventeen degrees below total depravity and I believe those politics are no worse than American politics in Philadelphia and other cities. The man in the moon holds his nose when he goes over our city halls. It's because Trotzky hadn't lived in Kansas that he despised American politics!

Well, how about American business, which he said was based on greed? He lived there where his Jewish friends were taking home work from the sweat shop and working on it in their little rooms at starvation wages.

Was he right when he said American religion was utterly hypocritical? How about New York? Now I don't think New

York is worse than some other towns. Charles Steltzel tells us this, that in the last thirty years no less than forty Protestant churches south of Twentieth Street have sold out, while in those years the population there has increased three hundred thousand. What should our foreign residents think of that sort of religion? Some of those churches sold out and moved up town into great marble morgues they call churches, many of them having on the front, not the name of the pastor, but the name of the sexton (a voice from the audience, "And the undertaker"). What did they leave down town for? Because those foreign folks that came in weren't their crowd. The class church is not a Christian church. A church that doesn't face the problems of its own community with a real program for every man of whatever race or language, or color, that church is only a little semi-pious club, that's all.

Was Trotzky right? I say to you that if beginning one hundred years ago Protestant Christianity in New York had been seeing the vision that has come to this body of men before me, those Jews, Italians, Poles, Hungarians, and Slovaks that have gone back to Europe would have gone back with the fire of God in their hearts and the message of Jesus Christ on their lips, and we would have had a transformed Europe in the last two generations, and no war. Who is responsible for the war? Oh! I could give you lots of political reasons to blame for it. Who thinks it was only politics? The blame lies deeper than that.

Russia had no serving church. All Europe had no serving church. All those state churches in Europe were allied to autocracy and plutocracy. What wonder that the freedom-loving people in Europe became so atheistic? If I had been born in Prague I don't know whether I would have been a Christian or not, for I should have protested against the Austrian and Romanist rule in that town. I have great sympathy with the Czecho-Slovaks that became free and rejected the tyranny of both that autocratic nation and the church.

I come back to these problems which we are facing. Take this polyglot problem which we have discussed during this Council so fully. You heard the address of Professor Steiner. Did you ever read his book *The Trail of the Immigrant,* and catch his vision of the chance we have as a Christian church in this country, and the possibility we have of creating the greatest future power for transforming the world? We have been sending back missionaries by the hundreds of thousands, returning emigrants to Europe, not missionaries of the greatest good but missionaries who had been wronged and preached sin and not salvation. God forgive us! Who was to blame?

There are some towns in which I am greatly interested. I was talking with Bishop McDowell when he was in Chicago, and he said to me, "We have here in Chicago the most interesting street in the world." I said, "Of course you mean Halsted Street." Halsted Street begins up on the north shore; they don't call it Halsted any more up there, they call it Clarendon Avenue, but we who knew Chicago a generation ago know that it is Halsted

Street. They have fine mansions and marble homes up there, some of which rent for five to twenty thousand a year. Then you go south and you pass the McCormick Theological Seminary, and then a Methodist church. The boys from that Presbyterian seminary often marry the girls from that Methodist church. You go south and cross the Chicago river, where there are big factories and filthy tenements on the west side. That West Side Levee is cleared up now somewhat so far as public vice is concerned. That's the work of that great Vice Commission. It is still, however, the home of the "down and outs"; then you pass down by Polk Street where you will find thousands and thousands of Italians, past Hull House, and the Halsted Mission of our church, about which live scores of nationalities. Then you cross the south side of this Chicago river again, which in spite of the Drainage Canal is still sometimes too thick to swim in and not thick enough to walk on, and go on past the stock yards, back of which is that city of dreadful night with those awful tenement houses filled with poor suffering humanity, and where that splendid Christian woman, Mary McDowell, is doing her wonderful Christian settlement work.

You can walk thirty-five miles on this street and not find a block without a house on it, and you will pass people of sixty different nationalities. If we could convert Halsted Street all the way from the North Shore clear down to the south end, we would have men who could carry the message of the gospel to sixty different nationalities in all parts of the world. And if we should convert that North Shore we would win the money and the men to send them.

I have always been interested in that city problem Jesus proposed to his disciples. He said, that the gospel was to be preached to all nations, beginning at Jerusalem. The last words of Jesus Christ in his public ministry, before He took His chariot to the sky, are those words which I hope that we know not merely by memory but by experience, "Ye shall receive power after that the Holy Ghost has come upon you, and ye shall be witnesses of me in Jerusalem, in Judea, in Samaria, and unto the uttermost parts of the earth." What does this mean to us? Why Jerusalem was considered the center of the world. It was the religious center of the world then; it is at the convergence of three continents. But where is the center of the world today? It is America. When Columbus discovered America he didn't start out to discover America. He started out to prove the proposition that you could go west and if you went far enough you would get east and overtake the sun in his rising. Did he find India? No. But we have made a pathway to the Orient. We did it by the Pacific Railroad, and later by the Panama Canal, and America became at once the center of the world. Robert Peary discovered the North Pole, and he hung Old Glory on it, and every time this world revolves it revolves around Old Glory (applause). We look to the East, from which come literature and tradition and wisdom. Westward we look toward Eastern Asia, the coming sphere of the

world's struggles and the world's problems. We are the center of the earth geographically, politically, commercially and religiously.

The Middle West, where this city of Cleveland is today, has become the center of all Christian civilization. When I say that I don't mean simply the Atlantic Seaboard; New York, Philadelphia, and Boston are still quite provincial but the West is becoming cosmopolitan. Here is the place where will be played the last drama of human history. Here is the last standing ground of the Aryan white man on his westward march. Here shall be answered the last passionate questions of the human heart, here realized the last hopes of mankind, here fulfilled the final purposes of Almighty God. We must save America who by her position, politically, geographically, scientifically, and commercially, is the center of the world today, and actually the missionary center for the saving of mankind, but to do so we must save our cities. On the east and on the west we must make them the safeguards of our civilization.

This morning in speaking of the Holy City I quoted the text that Bishop McConnell preaches on so eloquently, "The Lamb is the light thereof," and made this interpretation of it: that the glory and light which illumines a Christian civilization is the light of sacrificial service, and so the call that comes to us as we near the end of this Council of Cities is to lay ourselves anew upon the altar and let God's fire come down upon us.

I suppose you know I am a real old fashioned Methodist; I believe in the old fashioned evangelism. I wish we had an altar here big enough to get you all up to it and have you kneel before the Power of God in consecration and dedication in which you throw away all personal aspirations and yield yourself absolutely to the Divine Nature and say, "Oh Lord Christ, I want Thee." Pentecost in the New Testament is the final interpretation of this city problem of which I have been speaking, it is the New Jerusalem answer and remedy for the Babylon of chaos and mire, the city of cruelty and sin, of corruption and greed.

But God's power comes from on high, and here as we fling ourselves absolutely, without any reservation, at the pierced feet of Jesus, please God send the power! Send the fire! And if that fire burns in our souls as we go away we will carry the light of the Lamb to illuminate the darkness in all the places to which we go.

I have been using in the last few days that I have been talking to you some of the apocalyptic message. It is always a little dangerous to try to interpret apocalyptic portions of the Scriptures, and yet Jesus freely used those portions in His messages. Apocalyptic symbolism is based on the primitive picture of cosmos conquering chaos. Today we are morally in the same condition that Creation was in physically at the very beginning when the world was without form and void and darkness was on the face of the Deep, a time of confusion and wretchedness and misery. O, Spirit of God, move on the face of these waters and instead of this

confusion and chaos bring the glory and order of the new heavens and the new earth!

Do you know the meaning of that verse, "There was no more sea"? It simply means, no more chaos. The chaos shall be gone and God's order shall fill the earth. Here we are. Is there any chaos in our souls? Any bit of the old rebellious power of selfishness and sin that fights against God? Are there any of the beasts there? Would God that the divine Lamb shall drive out the beasts, and that the divine Bride shall come down from Heaven and send away the harlot of the rebellious heart! And the divine power that comes down from Heaven shall take these lives of ours and make them fit for His ministry.

The Master started on His way toward Jerusalem and said, "Follow me." Let us fall in and go all the way.

TENDENCIES IN AMERICAN CITY LIFE

Mr. Harold S. Buttenheim
Editor of The American City

Mankind has only to do *everywhere* what is now being done with success *somewhere,* that the world may be remade. To take this text from Dr. Edward Alsworth Ross and apply it to present-day tendencies in American city life will be my task this morning.

The growth of cities in size is no new phenomenon, but there is something distinctively characteristic of the twentieth century—at least in America—in the growth of *self-consciousness* in cities. A community-mindedness is beginning to emerge, through which our municipalities are coming to realize that they are in a very large measure the masters of their own destinies, and that not only do their deeds as communities react on the welfare and happiness of their own citizens, but that their example may influence the forward march of community life to a state-wide, or nation-wide, or, eventually, a world-wide degree. Few cities in these publicity-seeking days have any desire to hide their light under a bushel—and none could if it would. If any place where two or three are gathered together shall become in some outstanding degree an ideal community, there is no quarantine which can confine the contagion of its good example within its own borders.

So you men, leaders of a great religious denomination, are engaged in this Council of Cities in one of the biggest and most inspiring tasks in which any group could participate. Your meetings during these three days in Cleveland will react on your home towns of 50,000 or 500,000 or 5,000,000 population; and if the hilltops of your vision be lofty enough and the light of your inspiration be bright enough, you will help to realize for the whole world the prayer of Jesus that the will of God be done on earth.

In discussing the subject which you have assigned to me—tendencies in American city life—it will help to clarify our thinking if we bear in mind at the outset the importance of bridging the gap between the ideas of what I may call the short-sighted moralist and those of the narrow-minded economist. The man whose thinking is concerned mainly with human conduct is too apt to assume that, if religion can only make us all *good,* we need concern ourselves not at all with the *technique* of living together in communities; while the man who is absorbed in charts of ideal economic and governmental relationships is too apt to assume that, if we can but perfect the *technique* of living together, we will all automatically become both moral and unselfish. The fact is, of course, that we shall never bring about the kingdom of God on earth without the combined efforts of the good heart and the skillful hand and the clear head. And, in the present discussion, if we must choose between the three for our main emphasis, I would give it to the *clear head;* for I believe with John Erskine, in his essay "The Moral Obligation to Be Intelligent," that in-

telligence is the master virtue and that the other virtues literally wait upon it in the upward progress of mankind.

It may not be necessary to remind this audience that Jesus' first and great commandment required the love of God with all one's heart and mind and soul and strength. Too often, however, the Church has seemed to slur over the *mind* and *strength* and to assume that the *heart* and *soul* alone are essential to salvation.

The American City Grows Better

During these recent years of post-war reaction, there has been little evidence of any general advance among the mass of mankind in what we sometimes call the old-fashioned moral virtues. But, notwithstanding all the backwash of the war through which we have been floundering, I am convinced that year by year most cities in America are becoming better places in which to live and work and play. I feel sure it is your wish that I shall deal not in mere generalities in this statement, but that you desire me to outline some of the matters of technique in which the clear head is enlisting the aid of the good heart and the skillful hand in municipal and civic progress.

Improved Governmental Machinery

A couplet by a certain poet named Pope has done a lot of harm in the world—as have many other apt-sounding phrases and bits of alleged wisdom which will not stand analysis. Pope said, you will remember:

> "For forms of government let fools contest;
> Whate'er is best administered is best."

Such a quotation, spoken with much unction by a friend of the established order, may lull the unthinking into a belief that the form of charter under which a city government operates is of no consequence, if only good men are elected to office. Such a belief overlooks the fact that it would be much more difficult to elect good men to office today under a cumbersome and complex charter of the type with which many cities were inflicted ten years ago; and it overlooks the fact, too, that the good men, if elected under such a charter, would be badly handicapped in making their goodness effective. No one who quotes Pope's couplet would say to the automobile builder:

> "For skill in manufacture let fools contest;
> Whatever car is driven best is best."

But fortunately Pope's influence in city government has been waning in recent years. Ten years ago a new idea—the city manager form of government—was being discussed as a hopeful experiment. Today, city manager charters are in force in 225 municipalities, and 79 other cities have appointed a city manager by ordinance. In many large cities, what is sometimes known as the "strong mayor" plan has been adopted, with a small city council,

and is proving to be a big improvement over the old bi-cameral form with its irresponsive executive. Improvement in the forms and efficiency of city government has been made possible in many states by a larger measure of municipal home rule, secured through amendment of the state constitution or by legislative enactment.

This subject of home rule is one in which practice and ideas differ widely in our various states; but intelligent opinion, aside from that which wishes to keep the cities in subjection to the state legislature for political ends, is quite generally favorable to a greater measure of home rule than most of our cities enjoy. In but two of our states, I believe, Oregon and Colorado, are the cities given practically unlimited rights to work out their own salvation. Here in Ohio, under the present constitution, a larger measure of home rule is enjoyed than was the case a few years ago; but today many Ohio cities are handicapped in performing their proper municipal functions by a state law which limits their tax rates to an absurd degree. Is there any fundamental good to be served by allowing the Ohio legislature to dictate to the cities the maximum rate of taxation they may impose for strictly municipal purposes? Or does a Massachusetts city gain in dignity or good government by being compelled to go to the legislature for permission to appropriate money to celebrate the city's hundredth anniversary? Or is the rural legislator from up-state apt to display better judgment than the governing body of New York City in determining whether New York may cut a new street through a city cemetery, or how much the city shall spend per annum in advertising in the Brooklyn newspapers?

There is much to be said for the fixing by the state of certain minimum standards in such matters as public education and public health, and thus preventing the more backward communities from becoming a menace to the others; but I cannot agree that while spurring the slothful to action we must also handicap the progressive in their onward march.

Better City Planning

The first partial zoning ordinance was passed in Boston in 1898, but no comprehensive zoning ordinance was adopted until that of New York in 1916. To Hartford, Conn., belongs the credit of establishing the first permanent city planning commission. This was in 1907. Since that time, the city planning and zoning idea has spread to such an extent that twenty states have laws authorizing or requiring the establishment of planning commissions and twenty-six states have partial or comprehensive zoning enabling acts. The Federal Department of Commerce issued on January 29, 1923, a statement showing that 109 cities, towns and villages had been zoned up to January 1, 1923, as compared with 55 up to a year previously. More than 15,000,000 people in the United States now live in zoned cities.

The rapidly growing interest in city planning is based on increased recognition of certain facts, among which are the following:

(a) Natural advantages do not necessarily produce a great city; but human activities may produce a great city in spite of natural *dis*advantages.

(b) The city of the future must grow out of the city of the present.

(c) If the city of the future is to be orderly and convenient, it must grow, not according to individual whim but according to a well-considered plan.

(d) The good old American principle of individual liberty becomes an immoral principle unless exercised with due regard to the similar rights of other individuals; and while we may not be able to make people moral by law, we can by law prevent them in some respects from being immoral. We can, for example, by a zoning ordinance, prevent the encroachment of shops and garages into residential districts to the detriment of home life and of legitimate property values.

Increased Public Welfare Activities

It is sometimes argued that the only proper function of a government is to *protect* the citizen in his rights to life, liberty, and the pursuit of happiness. This narrow idea is becoming superseded more and more by the idea that an important function of local government is to *advance* the welfare and happiness of the citizens through the performance of such functions as can be performed for the people to their greater satisfaction by the community than by individuals or organized philanthropies. We are coming to believe, for example, that it is better to provide a child with supervised public playgrounds near his home than to try to safeguard him in his right to pursue happiness by playing in the street.

The bugaboo of socialism has frequently been raised to prevent progress in the service by a municipality to its citizens. I for one am no socialist in the proper definition of that term. I believe that the great bulk of the world's business can be conducted more efficiently and more happily under the spur of competitive or cooperative industry with private capital than under a communistic state. But I believe that every city ought to have the right to determine for itself just which of its public services shall be performed by the city and which by private corporations. The fact that Detroit and a few other cities now own and operate their street railways is no proof that every city ought to do likewise; but the fact that some cities are successfully operating their public utilities may easily prove to be the spur to efficient private operation that in certain other cities will make public operation unnecessary. And a like analogy might be drawn between the performance of public welfare activities by the municipality and by private philanthropies. There is likely to be a more rapid trend towards the municipalization of community welfare work because of its non-profit-making character than towards the municipalization of public utilities; but I believe that private philanthropy has a very important service to perform as a pioneer in

many fields of public welfare for the public operation of which local sentiment is not yet ripe or where local officials are not yet sufficiently disinterested or competent.

Especially important advances in public welfare work have been made in recent years in the fields of public recreation and public health. As you are to have a special paper on the recreation subject, I will merely record the fact in passing that in 1890 there was only one publicly operated playground, in Brookline, Massachusetts, in the whole United States. Now there are more than 500 where work is being conducted under paid leadership, very many of them finely planned and equipped, and with that competent supervision which is essential to their proper functioning.

In the field of health, the constructive work done by our sanitary engineers and public health departments is responsible in no small degree for the decline in the general death rate for the registration area in the United States from 17.6 per thousand in 1900 to 11.7 in 1921.

Stated in another way the improvement in public health conditions is graphically shown by the fact that at birth the expectation of life based on Census Bureau figures increased from 49.2 years in 1901 to 51.5 years in 1910 and to 54.3 years in 1920—an addition of five years to the length of life of the average American citizen in two decades.

One important phase of public welfare in which recent progress can be reported is child welfare. It is a remarkable fact, and one little complimentary to human intelligence, that until recent years there was no such thing as publicly supported child welfare undertakings, and very few such undertakings privately supported, that more than scratched the surface. The saying, "As the twig is bent the tree is inclined" was almost as old as the everlasting hills in 1912 when the first public agency in the world was established to consider as a whole the problems of childhood, the U. S. Children's Bureau. It was not that people didn't believe the old saying, but apparently they didn't care enough to apply it intelligently, or didn't know how to do so.

We have been literally throwing away child life in this country. It was not until 1908 that any American city admitted that the death of babies was a municipal concern. That year New York City established a Division of Child Hygiene in its Department of Health. The State followed later, and now 46 out of the 48 States have special divisions or bureaus dealing with the saving of life and the preservation of health of children.

The same gradual awakening to the value of prevention versus cure is apparent in the matter of juvenile delinquency. In more than half the States bureaus or divisions dealing with dependent, neglected or delinquent children have been organized. We have found it a costly process to try to make good citizens out of bad boys and at last we are taking up this problem where all problems ought to be treated—at the beginning.

Safety for Person and Property

For public safety it is not possible to show such general progress as in most other activities of our city governments. The automobile accident rate and the fire loss and the murder rate are mounting in most of our cities from year to year.

For those who may have use for the latest figures, it may be recorded that the National Safety Council estimates the number of deaths last year due to automobile accidents alone at 12,000—an increase of about 10,000 over the corresponding figures for the year 1911. For all kinds of accidents the Council estimates a total of 76,000 fatalities in the United States in 1920.

The National Board of Fire Underwriters estimates the fire loss for America in 1921 at $495,406,012. Some realization of the magnitude of this sum can be had from the fact that the same number of dollars would have built 4,954 schools or churches throughout the United States at a cost of $100,000 each.

The Prudential Insurance Company has compiled figures showing that in 28 American cities there were 1,910 cases of murder during the year 1921, an average murder rate of 9.3 per 100,000 of the population.

It is often assumed that our foreign-born citizens are responsible for most of the crime in our cities; but such an easy assumption is dispelled by a study of the census statistics, which show that some of the cities having the highest percentage of foreign-born are among the lowest in the table of murder rates.

In my opinion, life of the streets of our cities is becoming less safe not as a rule because of decreased efficiency in our police departments, but because the tremendous increase in the number of automobiles has given rise to traffic problems for which no city has been properly planned. More intelligent study is being given to street traffic problems and to fire prevention and protection than ever before in the world's history. The results so far must be gauged not by any actual decrease in fatalities and fire loss, but by the very much smaller increase than would otherwise have taken place.

But even from this point of view, the problem of public safety in our cities is a tremendously serious one which demands the study and cooperation of every intelligent citizen.

More Efficient Citizenship Organization

A notable gain has been made in most American cities during the last few years in the efficiency of their citizenship organizations. This is true of women's clubs, city clubs and many kinds of social service organizations, but especially of the modern type of chamber of commerce. Organized originally for the promotion or protection of industry and business, the chambers of commerce in the large cities are giving increasing attention to civic problems, and in many cities of small or medium size, chambers of commerce have been reorganized or newly built with civic service as their chief emphasis.

John Dewey has said that the chief failure of our educational system is that it does not develop public-mindedness—a sense of public duty and responsibility. One of the most important contributions of our modern civic and commercial organizations and social agencies consists in developing the public-mindedness of the communities they serve, thus overcoming in some degree the failure of the educational systems which Professor Dewey has pointed out.

Owen R. Lovejoy of the National Child Labor Committee and president this year of the American Association of Social Workers, has a stimulating article on "The Relation of Voluntary Agencies to Public Welfare" in the January, 1923, issue of the Annals of the American Academy of Political and Social Science. This issue is an exceedingly valuable compendium on Public Welfare in the United States and should be in the library of every minister. The following paragraphs from Mr. Lovejoy's article have a special bearing on our present discussion:

"The human race moves on from age to age—but not abreast. We believe it moves forward and to higher levels, despite the crime, injustice, disease and war with which it injures itself. The trend of life is upward and the Golden Age lies before, not behind us. But there are the vanguard, the main body of the army, the belated stragglers trailing on behind.

"If we moved abreast there could be no call for any such thing among us as 'the private social welfare agency.' Action would follow hot-foot upon comprehension. But this is precisely what we do *not* do. We struggle in long files. We drag along tandem. We pull and push; we urge and threaten and cajole in the hope that we can bring the laggards forward.

"It is through self-appointed groups that society becomes articulate. It is by weighing and balancing the arguments and appeals of such organizations that our lawmakers arrive at decisions. It is by convincing those who represent the public that an enterprise (started and supported up to date by private initiative and private funds) is worthy of general application, that a case is made for a public agency to take it over and public funds to maintain it.

"In this respect the private social agency is the appropriate pioneer. It represents the vanguard in social explorations. By process of trial and error it discovers paths the public may justly be asked to take. Demonstration at private expense—application at public expense—this is the formula."

A Glance Into the Future

The tendencies of today are implanting the seeds of future development along all five of the main lines of progress outlined above. Some of these experimental activities in which pioneer work is now being done, and which, with modifications based on actual experience, will probably become accepted practice for the future, are:

1. (a) A method of electing city councils such as the Hare

system of proportional representation which will give adequate representation both to majority and minority groups;

(b) More efficient types of county charters and actual consolidation of city and county governments in many of the larger municipalities;

2. (a) More equitable methods of paying the cost of city planning and municipal improvements, whether by special assessments against property benefited or by excess condemnation or land value taxation.

(b) Regional planning, based on a realization of the fact that when spending enormous sums in correcting defects in the existing city, it is folly to allow the same lack of intelligent planning to proceed in territory which may some day become part of the city.

3. Some forty cities have established definite departments of public welfare whose scope includes such activities as the management of all charitable and correctional institutions, the supervision of recreation and health work, the maintenance of employment bureaus, and the giving of legal aid. Such departments will doubtless be established in many other cities, and constructive measures for health and character building will receive increasing emphasis, as against the mere relief of suffering and the punishment of crime.

4. Through civic and moral training in the public schools, and through greater emphasis on practical Christianity in the Sunday schools, there will come the increased respect for law and the lessening of criminal carelessness which are essential to any substantial gains in public safety.

5. (a) Some of the leaders in our citizenship organizations are giving thought to the fallacy of regarding mere bigness as the chief glory of a city. We are actually beginning to legislate against that intensive development of the land in our cities which is proving today so prolific a source of serious problems in community life.

(b) Our citizenship organizations and our institutions of higher learning are coming to realize that one of the highest services they can perform is to discover and inspire and train young men and women for civic leadership. Joseph Lee has well said that "we are an idealistic people without a concrete ideal." If we can inspire the leaders of the coming generation in every community with a compelling desire to help their fellow citizens to enjoy a more abundant life, and if we can provide adequate training in the technique by which such an ambition can be realized, America will be remade.

The Human Product of Our Cities

It is unquestionably true that cities are made by men; and it is more generally true than most of us yet realize that men are made by cities. Here lies a moral obligation to civic service that no minister can dodge on the plea that he must keep out of politics. Most of the churches in our cities are in visible operation only a

few hours each week; while municipal conditions that affect a man's character and happiness are active during his entire waking hours—and even while he is asleep, or should be.

How long would we continue to trade with a merchant who was too busy or too timid to look into his source of supply, but devoted his entire energy to conscientiously patching up a few of the imperfect goods in which he was dealing? One of the most discouraging facts in our civic and religious life is the disproportionately large expenditure on charities and correction for the failing or fallen as against constructive methods to prevent the continued production of human wreckage. But progress *is* being made, and the fact that our national and state conferences of charities and correction have been changing their name to conferences of social work is an encouraging sign. Mrs. Louise deKoven Bowen, of Chicago, pointed out in her book, *Safeguards for City Youth at Work and Play,* that the majority of children fall into difficulties through their search for recreation. And Julian W. Mack, formerly Judge of the Juvenile Court of Chicago, says that "grand as is the work of the juvenile court, finer still is the work of the people that saves the children from coming into any court." And similarly our churches will be more useful institutions if while continuing to place their primary emphasis on the character of the individual, they will give increasing attention to removing the conditions in their cities which tend to make such teaching ineffective. "This shouldst thou have done and not have left the other undone."

City, Nation and World

In closing, may I repeat, with modifications to fit the present occasion, an idea which I have emphasized in the "Foreword" to that excellent handbook *Assets of the Ideal City,* by Charles M. Fassett, former Mayor of Spokane, Wash.

As builders of public opinion, you men have more frequent opportunity of reaching your audiences than any other group, except the editors of the daily newspapers and some of the professors in our institutions of learning. You have, therefore, an almost unequalled opportunity to impress on the mind and conscience of America the thought that, in a larger measure than we yet realize, the future of the United States and of the world will be determined by the vision and ability of our local community leaders. There are at least three reasons why this is so.

In the first place, in times of peace the governmental and citizenship activities which most directly affect our welfare and happiness are those of the community in which we live.

Secondly, the city offers an experimental ground for civic progress which can be watched and controlled much more readily than the larger governmental units. A factor of prime importance in American progress has been the initiative of local leaders by which improved forms of city government and better methods of promoting the public welfare have been developed here and there throughout the United States, and through the contagion of

a good example have spread to other communities. If the adoption of new ideas had to wait until public sentiment throughout the nation rose to the level of the more progressive communities, we should render impossible our present rapid progress.

In the third place, the psychology of competition between cities is totally different from that which exists between nations. What I mean is this: Perhaps the greatest obstacle to permanent world peace is the too-prevalent idea that the welfare of one nation is necessarily enhanced by the poverty or weakness of other nations. But within any nation there are few who believe that the welfare of their city would be enhanced by the poverty of some other city. On the contrary, we have learned that no city can attain its maximum of prosperity and health and happiness until every other city is prosperous and healthy and happy. Some day we shall learn that the same thing is true in international relations. And it is more than probable that the most potent influence in bringing about that understanding will be, not our national diplomats, but our municipal officials, our religious and educational institutions and the leaders in our local commercial and civic organizations.

In striving to make our cities more nearly ideal, we in America have much to learn from other cities throughout the world. A more frank and frequent interchange of ideas would benefit cities of every nation and would help to establish among the churches and among municipal officials and the commercial and civic organizations at home and abroad a mutual understanding and good will which, in times of world crisis, might save civilization from an overwhelming catastrophe. No community is too small to afford to the citizens trained for leadership an opportunity to render service of local and perhaps even of national and international significance.

THE URBAN MIND

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When Gilbert Chesterton was stopping at a New York hotel on his recent visit to America, he was served by a Bulgarian waiter. Engaging in conversation the English critic said to him, "I suppose most of your people are agriculturists." "Yes," the Bulgar replied, "from the earth we come and to the earth we return. When people get away from that they are lost."

This bit of philosophy from a transplanted European threw Mr. Chesterton into one of his epileptic fits of paradox and epigram over the dangers of urban life. Personally I can not be so deeply affected by the remark. It is suggestive rather than descriptive. And yet here is a case where we can reverse the usual process and take a tip from the waiter. The city, more than the country, is the place of the lost. It illustrates all the forms of lostness our Master came to save. In the city, with its many shadowy corners and open recesses from duty, are lying the lost coins of human kindness out of circulation in the world's market of service. In the city, with its complexity of paths for body and mind, wander the lost human sheep, victims of the herd mind yet unherded, unshepherded and unsafe. In the city, with its noisy prosperity and glaring inequalities and spiced pleasures, men grow impatient with the simple Godly life and wander off as prodigals.

Furthermore, it is in these urban crowds that America is in danger of losing her ideal of democracy. Our democratic government was planned to serve the country rather than the city. The framers of our federal institutions were afraid of large cities. Guided somewhat by Rousseau, they looked to the unspoiled remote country villages where they saw enough to convince them that there the democratic ideal was at home. "Those who labor in the earth," wrote Jefferson, "are the chosen people of God, if ever He had a chosen people. . . . Corruptions of morals in the mass of cultivators is a phenomenon of which no age nor nation has furnished an example."

So Jefferson wrote and in similar vein write the visitors to America today. The strength of our democracy, they say, lies in the body of independent land-owners of the middle West. Our weakest spots are the great cities, where the masses are reeds shaken by the wind of popular clamor and political unrest. The evils of the city have been firmly planted in our imaginations. 'Tis true the city has grown more rapidly than social science, more rapidly than industrial democracy. 'Tis true these overgrown hulks of humanity handle many of their problems awkwardly. 'Tis true that our cities are often clumsily and corruptly governed. 'Tis true that man, as an animal, has a certain affinity for the soil, and that, when he is uprooted from his native heath, transplanted

to the artificial living and lighting and environment of the city hot house, some of his virtues become anæmic and some of his vices grow out of proportion.

But the remedy lies not in a return to the soil. "Earth to earth, dust to dust" is perhaps appropriate in our burial service, and if it should become our national slogan, it would likely connote another graveyard. We can not restore America to Jefferson's pastoral simplicity. For better for worse, for richer for poorer, people are wedding themselves to the urban life. In 1880, 29.5 per cent of our population lived under urban conditions; in 1910, 46.3 per cent, and I believe in 1920 the proportion was about 51 per cent. The interesting information was published by Ford MacGregor before the war that in our city of New York a birth occurred every four minutes, a death every seven minutes and a marriage every eleven minutes. The other night our Health Commissioner told us that there were 138,000 babies born every year in New York City—a human line twenty-two miles long. You can figure for yourselves.

There are many in our crowded centers who should go back to the soil. There are forces at work improving rural conditions so that many will be drawn back to the farm. Changes of immigration laws will check the rapid increase of foreign quarters. Nevertheless our cities will continue to grow. Human lives, uprooted from European and American soil, will continue to concentrate and the most challenging domestic problem for social minds is how to "Burbank" these transplanted lives, and, from these diverse and exotic strains, to breed a better urban society. To its solution our Christian Church must contribute.

My task, as I understand it, is to sketch briefly a few of the qualities peculiar to the urban mind. The difficulties of such an appraisal are readily seen. The word urban, as distinguished from rural, is applied to all towns of over 2,500. We know that the county seat town differs in its civic spirit and outlook from the city like Cleveland, as Mr. Sinclair Lewis has graphically shown us, and there are some striking dissimilarities between Cleveland and New York. We must be conscious of these distinctions in our generalizations. My own pastoral experience has been limited to New York City. I went there immediately from college before I knew any better and have been tethered to one stake of duty ever since. My outlook is provincial. Our metropolis, however, does furnish the best clinical facilities for studying the ills of the civic body, and since we are told that New York is the place of dead churches and the graveyard of ministers, you can hardly deny my qualifications in the dissecting room. My task is purely vivisection. The next speaker is to give the cure. One trait of urban life is the dwarfing pressure of numbers on the individual. The crowd tends to stifle the man.

We have verified in our own experience the power of numbers to make the individual shrink. Many a person here can testify to the difference in feeling when he is walking along a crowded city thoroughfare, unrecognized and uncared for, and his feeling

when he is stepping down the main street of his home town, known and saluted by the men he meets. In the latter place he feels himself a factor. He is braced by that stiffening, strengthening thing called local reputation. His self-respect is supplemented by what others think of him. But in the city no recognizing eye is upon him, no concern for his place in the community carries him across his moods of waywardness or his moods of disinterestedness in civic and religious institutions. His virtues are allowed to blush unseen by any reporter of the local paper. His vices may go unblushing, because unnoticed by the neighborhood gossips. He feels himself lost in the city crowd and that is a demoralizing feeling. It would be laughable, if it were not pathetic, to see how some men in the city seek to recapture the sense of personal worthwhileness, for instance, by tipping heavily headwaiters and doormen and barbers for the gratification of being recognized and called by name. Who can estimate how the moral and civic tone of metropolitan life would be elevated if each Chicagoan or New Yorker could feel the same sense of personal worth as does the dweller in the diminutive county seat or in the rural region?

This submerging of the individual is one of the pivotal facts in urban life. It in part accounts for the prevalence of boss rule in city government. It in part accounts for the loss to the church of uncounted former members who remove to the city. It in part explains the greater chance for industrial tyranny in the city. A primary prescription for the cure of our urban ills is the recovery of a sense of personal importance by the individual.

And how is this to be done? City politics as at present organized can not give to the individual voter a feeling of significance, for the political game is played by vast machines. Industry does not impress the individual with his personal value, for here too he moves in mass formations. It is left preëminently to the church to create and to keep alive in the city dweller the sense of his worth as a social unit. By her gospel she is fitted for the task. Ours is a gospel not of percentages but of persons. Ninety-nine per cent safe did not satisfy our Good Shepherd. Can the city church make herself so attractive that she will draw men who are not driven to her doors, as in rural regions, by the forces of custom and reputation, and, amid all the machinery of a city parish, can she make her contacts so personal that she lifts from the individual the pressure of numbers and inflates his soul with the feeling of his divine worth? I leave those as the first questions to the next speaker.

Along with the waning sense of individual significance goes the weakening of personal responsibility. This latter is due to several causes. One is the mere presence of the multitude. In a medium-sized Ohio town a few years ago the prize slogan adopted for their Community Chest Campaign was "If you don't, who will?" The force of that question is felt far more quickly in the town of 10,000 than in the city of a million or five millions. If I don't, there are so many who will. In "Gopher Prairie" or even in Babbitt's "Zenith" the citizens may be inspired by a boosting

loyalty to serve the institutions of their home towns. They boast of their bigness. "Watch Us Grow" becomes a sort of national game indulged in by factories and families, stores and churches, and followed with zest by proud fellow townsmen. But as the cities do grow, the inert mass of the population increases even faster, until in our great metropolitan centers the multitudes act as if the city's institutions had momentum enough to run themselves. *I wonder if one could not lay down the general principle that the larger the city, the fewer are the people who take an interest in keeping it up.* The accumulation of the crowd thus makes for a lessening of personal responsibility.

Tenancy and Its Results

Another cause is tenancy. The great majority of urban dwellers are tenants. As the city increases in size the percentage of tenancy rises, until in the larger cities the home owner almost disappears. The census of 1900 shows 87.9 per cent of the people of New York live in rented homes, and I am sure the building of apartment houses has reduced the number of home owners far more. In one Assembly district of Manhattan, Frederick Howe, writing in 1915, said that only fourteen out of 13,662 families owned their homes free of mortgage and only 42 owned homes at all. Almost as high a percentage of tenancy prevails in our other great cities. Tenancy and the tenement profoundly affect the home life. Furthermore, the urban dweller frequently does not own his tools. Lacking a sense of proprietorship in his environment, he loses his vivid interest in the institutions around him. The renter does not take the same far-sighted view of the school and the church of his community as does the landowner.

Moreover, tenancy makes for transiency. The average length of residence of New York families in any one location, I am told, is two years. The great cities are places of incessant change. A passer-by in New York City feels as if he should take a second look at every building because it may not be there when he returns the next week. Dwelling in homes they do not own, living in an environment constantly shifting, using tools that belong to another, the urban dwellers tend to grow detached and restless. To build a church out of such is difficult. Among such the man whom you can make a pillar in your temple and who will go out thence no more is indeed a rare find.

Hence the second outstanding characteristic of the city dweller is his unwillingness to assume responsibility, because of his tenancy and transiency. Is the church then to work with him, as he is, endowing its city institutions so that they can perpetuate themselves without pillars or can she develop a community spirit in the landless, tool-less nomads of the apartment? This question I gladly pass on to the doctor from Chicago.

Before leaving this feverish question to his treatment may I be permitted to take one last look at it and say that in some of our metropolitan centers the commuting system still further weakens the responsible support on which the down-town institutions can

depend. The commuting bees suck their sustenance from the sky-scraping petals of our cities and then make their deposits in the suburban honeycombs. The result is that our great cities are often surrounded by large churches with packed, dripping, almost untapped resources, while at the center

"Where cross the crowded ways of life
Where sound the cries of race and clan"

there stand a few faithful congregations sucked dry. What is to be the end unless our city mission societies can feel the inflow of support from those suburban churchmen? Where a man makes his treasure, there must more of his heart be also.

Public Opinion and the City

A third trait of urban life is that it lessens the accuracy of public opinion. I do not mean that city minds are the victims of mob psychology. It is true that political, social, and religious vagaries have flourished best in crowded centers. But certainly the church feels very little the influence of the mob spirit. The urban mind is not a mob mind. Neither is it more alert and quick than the rural mind. There may have been a time when the city dweller was better informed and broader in his interests than his country brother. That time is now past. Science has lengthened the hearing of the countryman without lengthening his ears. With our modern press and cinema and radio the person on the farm can keep up with the events, the styles, even the sermons of his city cousins. And what is better, he has more time to think. The city man uses his eyes so much and his reasoning faculties so little. Given ten minutes on a trolley and he counts it wasted unless he is scanning a paper. Rodin could find few subjects for his "The Thinker" on our subways or city streets. As a result the urban mind is filled with half-digested facts and many wholly indigestible theories. The city more than the country needs interpreters to help untangle its thinking. The city needs prophets to extricate the real issues of living from the mesh of controversies and opinions.

But the interpreter and the prophet must first catch the attention of the urban mind. And here is a real difficulty. Laboratory tests have measured the flattening of attention caused by clang and repetition and distraction. Walter Lippmann asks "If the beat of a metronome will depress intelligence what do eight or twelve hours of noise, odor, and heat of a factory, or day upon day among clattering typewriters and telephone bells and slamming doors do to the political judgments formed on the basis of newspapers read in street-cars and subways? Can anything be heard in the hubbub that does not shriek, or be seen in the general glare that does not flash like an electric sign? Under modern industrialism thought goes on in a bath of noise. If its discriminations are often flat and foolish, here at least is some small part of the reason." So long as the city man is physically imprisoned in crowds by day and even by night his attention will flicker and relax. Thousands

of such flabby attentions can be caught by the movie with its shifting scenes and its element of suspense, while only a few dozens will have patience to study the masterpieces of our art museums. Thousands of such relaxed attentions can be directed by the political boss and his machine while only a few will think through the measures and issues of government. Thousands of such flickering attentions are held by the spectacular symbolism of the Roman Catholic service while only a few will follow through the logic of a Protestant sermon.

Gentlemen, it sounds well to say that all the city needs is the old Gospel. But the church which ostrich-like sticks her head in the sand and refuses to recognize the shifting, restless spirit of the urban mind may find herself buried in a sand dune. Will she continue to follow the ecclesiastical and homiletic models of the nineteenth century and let the crowd pass by on the other side? Or will she lower herself to the level of the mind adjusted to the short story, the choppy scenario, the sketchy impressionistic art and become a sort of religious cinema, making a temporary profit in plate collections but losing her prophetic mission? Or will the church have genius enough to catch the flickering attention of the city crowds and also by constructive preaching interpret to them their half-thought-out ideas? This is another question I leave to the doctors who are to hold autopsy on this address.

Hunger for the Mystical

A fourth characteristic of the urban mind is its hunger for the mystical. It shows signs of revolt from the prevailing materialism. Such a revolt was inevitable. The booming nineteenth century with its boisterous factories and bullying new industries was drowning out the still small voice of the soul. The inner life of man had to have attention. The evidences of this desire showed itself where materialism had been most rampant, in the cities. Christian Science began to capitalize this craving for mysticism in the nineteenth century's closing years and continues to capitalize it today, especially in the cities. Along with it now are the popular cults of new thought, and the movements of applied psychology, more than thirty of which list their Sunday services among the religious advertisements in our New York dailies. One reason why these cults outside the church have flourished is that while we of the pulpit have been flogging up the weary wills of our parishioners with moral challenges, social problems and denominational programs, we have left to the others the feeding of the hungry spirits of individual men.

Can the church incorporate the mystical values of these suburbs of Christianity with her social gospel which these cults lack?

A Divided Mind

The fifth, and last trait which I mention is that the urban mind is a divided mind. I do not mean that the individual city dweller is any more the Dr. Jekyll and Mr. Hyde combination than is the

less crowded countryman. I believe personal morality has as good a chance of surviving in the city as in the country. The boy or girl in the city surrounded by bigness and played upon by enlarging suggestions is less likely to be victimized by impure and petty thoughts than is the child of the small town.

By a divided mind I mean that the city is made up of diversely thinking groups. There are the rifts of racial difference. Our great cities are cosmopolitan cities, they are not cities of cosmopolitans. Race prejudice may be no more prevalent in the polyglot city than in the rural region. In fact it may not be quite so blind, but race prejudice is far more of an acute problem when the foreigner lives at the end of your street than when he exists for you only in the columns of the newspaper. These racial dislikes are the inflammable rubbish of ignorance that may cause the conflagration of riot or even of war. The presence of these racial differences has greater possibility for good than for evil. One of the recognized ways of checking a forest fire is by making clearings over which the flames can not leap, and which, thereby, automatically stop the general blaze. Could not that scourge of civilization, the conflagration of murder, called war, be lessened on the same principle by making clearings of racial understanding in the international groupings of our great cities? And, if so, the city church, with its foreign-speaking departments, is summoned to play the role of peacemaker, and that League of Nations for which we ultimately hope may be hastened by innumerable small Leagues of Nationalities under the inspiration of the Prince of Peace. The racial divisions of the urban mind are an asset rather than a liability if the church can prove equal to the role of interpreter.

The city's thinking is divided by economic or social castes. Caste is an unpleasant word when applied to democratic America. Nevertheless I do not believe we can deny its appropriateness. And caste is more marked in the city than in the country.

My church is surrounded by apartments in which the rentals range from $5,000 to $30,000 a year. Three blocks away are tenements whose occupants wallow in unsanitary conditions three to a room. The occupants of the former move in a world apart from the latter. They are thinking of different problems. They do not understand the others' point of view. The public school is not culturing a mutual understanding, for the children of the rich are educated in private schools. The public street and the public conveyance afford no meeting place for acquaintanceship, for the rich are whisked around in private motors. Where shall we look for the drill-ground of democracy? If the church of Christ can not be the training ground where men of all incomes and economic classes are drilled in the virtues of tolerance, sympathy, appreciation, justice and brotherly love, then I say, "God help our democracy, for it is doomed."

How the church is to adjust her program and phrase her message to make herself a drill-ground of democracy is such an easy question that I am tempted to answer, but the limits of this address force me to pass it on to the next speaker.

Barriers Less Rigid in the Large City

May I say that while caste is more marked in the great city, I do not believe its barriers are so rigid as in the cities of lesser size. I believe the metropolitan center is more open to the social gospel than is the town or country where the struggle is ever acute to scramble over the line from employee to employer. I believe it is to the larger cities we must look for the first show of tolerance and sympathy between capital and labor. I believe the urban mind is less individualistic and more socialized than the rural mind. I believe the city is the garden where we are growing the finest fruits of cooperation today.

With all the city's faults, there are those who love her. She tends to dwarf the individual by the pressure of numbers but she offers him the lever of social agencies with which he can exercise a giant's power. The city offers transient tenants many temptations to evade responsibility, but him that overcometh that temptation she makes a pillar in the temple of her God. The city confuses the urban mind with her noise and crowds, but the dweller who can reduce these to harmony runs a gamut in the scale of life's music not reached in the less varied country. The city creates in its dwellers a revolt toward the mystical and that is a cry which America with her noisy industrialism and our churches with their noisy organizations need to hear. The city reveals the division of men into racial and economic groups, but because of their close proximity there is the better hope of bridging the chasms of misunderstanding.

An exile on Manhattan, the world's hardest mission field, like the exile on Patmos, I, too, think in terms of the city, when I picture that Kingdom of God which is to be.

WHAT SHOULD BE THE MINISTRY OF THE CHURCH TO THE URBAN MIND?

Rev. Ernest Fremont Tittle

Pastor, First Methodist Episcopal Church, Evanston, Illinois

What should be the ministry of the church to the mind of a city? What a question that is! The answer to it, if we could find it, would prove to be the answer to another question even more startling: What should be the ministry of the church to the mind of the world? For no great city today liveth unto itself alone. What is spoken in Chicago is heard in Petrograd and Tokio. What is done in New York is felt in London and Paris. What is whispered in the ear in the inner chambers of Washington becomes the topic of conversation in every capital of Europe. And so, to change radically the mind of a great city would be to influence profoundly the life of the world.

How momentous, then, the question which we have before us: What should be the ministry of the church to the urban mind? I hasten to assure you that I am under no illusion as to my own ability to answer this question fully. I can only venture to set forth certain personal convictions in the hope that at least some true and helpful word may be said.

A Greater Faith

The modern church has recovered the early Christian vision of a city of God on earth.

"I saw," says a New Testament writer, "the holy city, the new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying: 'Behold the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples . . . and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain any more.' "

Then follows a famous description of this holy city, this new Jerusalem. The city is to lie foursquare, its length and breadth and height being equal. Its walls will be made of precious stones, its gates of pearl, its streets of gold. It will contain no temple; God himself will be men's temple. It will have no need of sunlight or of moonlight; the glory of God will illuminate it. Nothing unclean will be permitted to enter it—no one who "maketh an abomination and a lie."

All this obviously is symbolism. But a symbol of what? A heaven after earth? No; a heaven on earth! A reconstructed earth, a diviner civilization, the "kingdom of God."

The "new Jerusalem" did not come in the way in which those first Christians expected it would come—by some dramatic and overwhelming assertion of divine power. Nor did it come as soon as they expected it would come—in their own lifetime. Indeed,

generation after generation went the way of all the earth, and it did not come at all in the fullness or beauty or glory which the early dream called for.

At last, the bright and wonderful vision faded. Christians transferred their hopes from a heaven on earth to a heaven after earth. They sang:

O sweet and blessed country,
The home of God's elect!
O sweet and blessed country
That eager hearts expect!
Jesus, in mercy bring us
To that dear land of rest;
Who art, with God the Father,
And Spirit, ever blest.

It is not for any one of us to condemn them. They did only what we ourselves would have done under the same circumstances. But surely we may rejoice in the fact that the modern church has recovered that glorious early vision of a city of God on earth.

Now I am not unaware of the difficulty involved in the retention of this vision splendid. Not long ago Eddie Rickenbacker, the American "Ace of Aces," addressed the Chicago Chamber of Commerce. He had just returned from Europe, and when he was in France, he went, he said, to a little graveyard where Lufberry, the great French "Ace," and several other gallant flying men lie buried. As he stood by Lufberry's grave, he found himself wondering whether those wonderful boys who had given their lives for a better civilization had not given them in vain; and he came to the conclusion that they had. Our American "Ace of Aces" put to his Chamber of Commerce audience a question which many another man who risked his life in the Great War has put: "What good would my life have been to you, or to your children, and their children, if I had given it for 'civilization'?"

In the midst of hunger, and heartache, and fear, and hate, and broken treaties, and repudiated ideals, how difficult to believe in the possibility of a better tomorrow! Has our generation recovered that early Christian vision of the city of God only to lose it in the pitiless storm of disillusionment that is now sweeping over the world?

One thing has become sufficiently clear. The church must stop fooling over un-essential questions and address itself to this all-important question, Is it possible to build on earth the city of God?

Here we are at the close of the most terrible war known to history, living in a world that has been shaken from center to circumference; in which millions of people are slowly starving or perishing of diseases brought on by malnutrition; in which several great nations are on the verge of bankruptcy; in which, in Central Europe and the Near East, forces are generating which may yet produce another world-wide conflagration; in which huge groups

of capital are pitted against huge groups of labor in what, at times, falls little short of being civil war; a world full of hunger, spiritual hunger as well as physical hunger; a world full of passion and pain; a world full, above all, of fear, huge, haunting specters of fear. In such a world how utterly trivial appear many of the interests of the churches; how utterly remote from the real needs of men many current ecclesiastical discussions. A world in chaos, and the churches debating the question of evolution! Is it not enough to make angels weep?

Surely the time has come for the churches to lay aside their bigoted bickerings and factional fights, their bitter and barren controversies over relatively trivial questions, and address themselves to the all-important question, Is it possible for men to build on earth the city of God?

Does not our age call for a new association of faith? In other days, faith has been associated with historic creeds and catechisms. In far too many instances it has been associated with untenable theories of biblical inspiration, unhistorical notions of ecclesiastical development, and unscientific theories of the universe in which men find themselves alive. Is it not a consummation devoutly to be wished that faith now should be associated with that better civilization for which Lufberry and hundreds of thousands of other brave and beautiful spirits gave their lives? If faith to our generation is to mean anything real, must it not mean an undiscourageable belief in the possibility of a fairer future for this confused and suffering world?

Here then, it seems to me, is the first great challenge to the Christian Church. The church must convince a doubting world of the possibility of a better tomorrow. On its ability to do this a vast deal depends. Most of you will readily recall William James' famous illustration of the mountain climber who comes to a great crevasse which he is obliged to cross. Will he be able to leap it? That depends. If he doubts his ability to do so, he will not be able to do so; his doubt will unnerve him. But if, summoning all his faith, he says, "I can!" he will. Will men ever be able to build on earth the city of God? That depends. If they doubt the possibility of a better tomorrow, no better tomorrow will ever dawn. But if, summoning all their faith, they say, "There is at the heart of the world an eternal goodness; there shall be in the life of the world a more perfect justice," their children's children may yet enter the land of promise and dwell in the city of God.

A New Form of Restraint

The church must not only convince a doubting world of the possibility of a better tomorrow, it must convince a reckless world of the necessity of self-restraint.

The most disquieting thing, I suppose, about the one hundred per cent flapper is not the way in which she does her hair or manipulates her complexion, but the way in which she acts on the assumption that she is not under parental control, or indeed under any kind of control, save that of her own desires.

Nor is the one hundred per cent flapper alone in this assumption. It appears also to be the assumption of not a few married men who have wearied of the restraints of a domestic establishment and who, concerned only for their own happiness, feel under no sort of obligation to their wives or to their children or to society. And it appears, likewise, to be the assumption of certain labor leaders who are quite indifferent as to what methods they employ so long as they gain their own ends; and of certain capitalists who claim that a distinction must be drawn between what is morally right and what is economically necessary, and who feel obliged to obey no law save the law of "economic necessity"; and of certain statesmen who claim that a similar distinction must be made between what is right for an individual and what is right for a nation and who feel obliged to recognize no law save the law of "national necessity." All the way from feminine flappers and male flirts to corporation presidents and political premiers society today is characterized by an absence of restraint which is beginning to threaten its very existence.

Having said this, I find myself wondering whether very much the same sort of thing has not been said by the moralists of every generation. It probably has been. Unrestraint is no new phenomenon. Every age has had its flappers and flirts, its irresponsible tyrants and profiteers. But the fact remains that in our time, and especially in cities, unrestraint has become a menace to civilization. Lawlessness is rampant; and vice and crime. You cannot indulge in a five years' orgy of murder and arson and lust and hate and then expect released passions to be brought immediately under control.

And there is, also, I suppose, another explanation. Slowly but surely the older forms of religious restraint have broken down. There is certainly a measure of truth in the statement that our generation is influenced neither by the hope of heaven nor by the fear of hell. It is difficult to persuade people to be good, even in a conventional sense, by holding out to them the prospect of a future heaven whose gates are pearl, and whose streets are gold, and whose inhabitants spend eternity playing harps and waving palm branches. "Better," says your cabaret fan, "fifty years of wine and women and song than a cycle of heaven." Nor is it possible to induce people to refrain from doing wrong by frightening them with the prospect of a future hell of physical torment. They merely laugh at you, and refuse to be scared.

As a matter of fact, those older conceptions of heaven and hell were not only crass and crude and unspiritual, but in many, if not most cases, they were unethically employed. There must be a heaven, the argument ran, else what inducement for men to do right? There must be a hell, else what restraint to keep men from doing wrong? And persons who consented to be good in a narrow, conventional, pharisaical sense in order to obtain heaven and escape hell were not the sort of persons out of whom it was possible to build a better world. They were comparable to the cautious investor who

prefers a conservative proposition with its guaranteed seven per cent to a wild-cat proposition with its tempting but uncertain returns. They had little if anything in common with those heroic, disinterested, prophetic spirits who push the world onward and upward.

It is, therefore, not only impossible but quite undesirable to revive the old hope of heaven and the old fear of hell. The church must discover new forms of restraint. Where shall it find them? My own answer would be, In its recovered vision of the city of God.

Slowly but surely, the world is discovering that hate is suicidal, that greed is ruinous, that lust is a lie. And do you not think that men could be induced to refrain from doing wrong, not through fear of a future hell of physical torment, but through fear of a present hell of hate and greed and lust?

Slowly but surely, too, the world is discovering that where the spirit of Christ is there also are justice and joy and peace. And do you not think that men could be persuaded to do right, not through hope of a future heaven of semi-physical delights, but through hope of a present heaven of justice and joy and peace?

No one, of course, is so unsophisticated as to imagine that everybody would be influenced by such considerations. My only contention is that if the awful spectacle of such suffering as hate and greed and lust produce does not keep men from doing wrong, and if the appealing vision of a holy city, a new Chicago, coming down out of heaven from God, does not influence them to do what is right, no other consideration will. For the old hope of heaven and the old fear of hell, let the church substitute its recovered vision of the city of God.

And it will not follow that men will entertain no expectation of any kind concerning life after death. Quite the reverse.

In an earlier day, immortality was taken for granted; and a curious imagination busied itself with the topography and furnishings of heaven and hell. In our time, the fact of immortality itself has been seriously questioned. The breaking down of external forms of authority—the church, the Bible, the creeds—has left men wondering whether any kind of life after death may at all confidently be expected.

But a day is coming when belief in immortality will rest upon something far firmer than any kind of external authority. It will rest upon the incontrovertible witness of the conquering spirit of mankind. When men rise to moral and spiritual heights where truth and beauty and goodness stand forth as life's supreme realities, they know that immortality is a fact. Some day men will sing with an even greater faith:

O sweet and blessed country,
The home of God's elect.
O sweet and blessed country
That eager hearts expect

here as well as hereafter!

A New Standard of Value

But in order that men may be influenced by these new forms of restraint, they must be encouraged to rearrange their scale of values.

What is the first "beatitude" as the average city man understands it? Is it not this: Blessed are the rich; for theirs is the kingdom of earth? How extremely difficult it is to live in a great city surrounded by cultivated men of wealth and charming women of leisure and not conclude that blessed are the rich, for theirs is the kingdom of earth!

But an attitude of mind that sees in material prosperity the *summum bonum* of life is giving birth to certain very disquieting phenomena.

There are many persons living in cities today who find no delight in any kind of work; who work only when they must, and seek to do as little as possible and seek to get as much as possible. But why? Is it merely because they are lazy? Or merely because they are selfish? Is it not also, perhaps, because the material standard which prevails in modern cities degrades the "common workman"?

Judged by the prevailing material standard, this sweaty toiler is not worth very much. It matters not how skilled he is, or even how noble he is; because he does not *have* much, he is made to feel that he is not *worth* much. Not nearly so much as certain social parasites who toil not, neither do they spin, but of whom it may confidently be affirmed that Solomon in all his glory was not arrayed like one of them; and who, possessing neither very much talent nor very much character, are, nevertheless, made to feel that they are *worth* much merely because they *have* much.

Can you not, then, imagine thousands of persons asking today, "Why should anybody want to work in a world where to be a 'servant' is to be despised, and where deference is shown, not to those who minister, but to those who can afford to hire other persons to minister unto them?"

Consider, also, another disquieting phenomenon. It is sometimes stated that the interests of capital and labor are identical, and that the only trouble at this present time is the failure of capital and labor to appreciate this important fact.

But are the interests of capital and labor identical? It all depends upon what those interests are held to be. If they are thought of in terms of the City of God they are. But what if they are thought of in terms of Vanity Fair? In terms of purely material values? Then it does not require a Philadelphia lawyer, it requires only an intelligent high school student to see that the interests of capital and labor are not identical beyond a certain point. They are identical up to the point where the industry earns enough to maintain itself. Beyond that point, when all operating expenses, including interest, and wages, and salaries, have been paid, and what are commonly spoken of as "profits" remain to be distributed, the purely material interests of capital and labor are

not identical. For then, the more capital keeps, the less labor has; the more labor demands, the less capital can keep. And so the strife goes on, labor attempting to get as much as possible, capital attempting to keep as much as possible; and so it will continue to go on until a generation arises that will decide to think of its "interests" in other than purely material terms.

Most disquieting of all is this phenomenon: out of men's insistence upon the supreme value of material possessions come rumors of war, and, finally, war itself.

No one who was acquainted with the economic history of Europe from 1870 to 1914 was totally unprepared for what happened in those dreadful days of August when one European nation after another was drawn into the maelstrom of war. No one who had taken the trouble to read the secret treaties that were made between 1915 and 1917 by the diplomatic representatives of the Western Allies was totally unprepared for what happened at Versailles. No one who has read the terms of the treaties of Versailles and Saint-Germain-en Laye is very much surprised by what is happening in Europe at this hour.

So long as "economic concessions" and "spheres of influence" loom larger in the thought and ambitions of men than do justice and mercy and brotherhood and peace, rumors of war may confidently be expected, and then—the shedding of blood!

A thoughtful person finds himself wondering what the outcome of the world's present policies is going to be. The immediate future, certainly, does not appear to be very bright. Can any one discover brightness even in the more distant future unless there shall come to pass a drastic change in the minds and hearts of men? Does not the one hope of a better tomorrow lie in the chance that men can be induced to rearrange their scale of values?

The church must contend for the truth of Jesus' first "beatitude": Blessed are the poor in spirit; for theirs is the kingdom of heaven. Blessed, that is to say, are persons who care more for God than they do for gold; more for spiritual possessions than for material possessions; more for justice and brotherhood and peace than for investments which promise "almost unheard of returns." Through such persons will come the better world of prophetic dreams.

A New Motive

Is there not needed, also, a new motive? The old, old motive of self-interest has proved to be utterly inadequate to the great task of developing and maintaining a decent civilization. From the days of the cave-man until now, self-interest mostly has ruled the world—and archæologists have dug up the remains of seven distinct civilizations. Is there any connection between these two statements? Today self-interest is the controlling motive of national policies—and sixteen nations are preparing for war. *Is there any connection between these two statements?*

Now the motives of men are mixed. They always have been. They always will be. And we may recognize not only the presence

but the legitimacy of several motives: the desire for self-expression; the desire for personal distinction; the desire for a little, at least, of what human beings commonly call success; delight in artistic achievement; delight in any kind of creative activity. But what shall be the *dominant* motive in any man's life? Self-interest or service? That is our question. And the answer which I would urge is that the *dominant* motive in *every* man's life ought to be the desire to render some needed service.

Why should we demand of a missionary that he shall go into life to render service—"place his all upon the altar"—and then expect of a manufacturer that he shall go into life to make as much money as the labor unions and the buying public will let him? Why should we demand of a young student preparing for the ministry that he shall *give* all he can, and then expect of his roommate who is about to enter business that he shall *get* all he can? A hospital that was operated primarily for profit would be looked upon with abhorrence by an indignant community. Why should not any business that is operated *primarily* for profit be looked upon with abhorrence by an indignant community?

Ought we to tolerate in the case of public morality what, as we now see, we have tolerated far too long in the case of private morality—a dual standard? Ought we to say that selfishness in a missionary is shameful, but that selfishness in a manufacturer is venial, just a sowing of wild oats which he will, of course, get over as soon as he has made his pile and can afford to contribute generously to Centenary projects and World Service movements? Ought not the Christian church to say, not only that lewdness in a man is quite as bad as lewdness in a woman, but that selfishness in a layman is every whit as reprehensible as selfishness in a clergyman?

We are making the very startling discovery that unless we demand purity in men we shall find it difficult to maintain it in women. Are we not also making the equally startling discovery that unless we demand unselfishness in industry, we shall find it difficult to retain it in—for example—medicine?

I know, of course, what in reply to all this will be said; what, as a matter of fact, is being said, and not only by reactionaries and profiteers, but by persons of progressive and even idealistic tendencies. It is being said that any notion that the motive of service can be made to take the place of the motive of self-interest represents sheer sentimentalism, a somewhat pitiful ignorance of human nature. But I, for one, am by no means convinced that it represents any such thing. And to the faint of heart and unbelieving I would put this simple question, How, then, do you account for artists and poets and musicians and scientists and teachers and humble priests and dauntless prophets and men and women who, in every generation, have lived not for self but for the "Beloved Community"?

A New and a Greater Fellowship

And surely one other thing the church must do if it would

minister in any adequate fashion to the mind of a modern city. It must stake its very life upon the proposition that God is a universal Father and, therefore, that all sorts and conditions of men are brothers.

Just here, of course, the question rises whether the church itself believes in the universal brotherhood of mankind. Having as its spiritual heritage the spirit of Jesus, the teaching of St. Paul, the experience of Pentecost, and the noble record of Christian missions, it ought to believe in human brotherhood. But does it? When it sanctions, or condones, or at least refuses to condemn, such an organization as the Ku Klux Klan*; when it condemns war in general but justifies it and even glorifies it in particular cases; when, toward "foreigners," it takes the position, Pray with you? Yes! Try to save your souls? Yes! Seek to Americanize you? Yes! But *eat* with you? Well, really, we would prefer not to do that—when the church reveals such attitudes as these, does it really believe in the universal brotherhood of mankind?

Here, as at many another point, the church itself is not wholly Christian. But if it were, what a contribution it could make to the life of a modern city.

Once, in human history, "Parthians, Medes, and Elamites, and the dwellers in Mesopotamia, in Judea and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, both Cretans and Arabians" were in one place and in one accord.

What a wonderful spectacle it would be if, Sunday after Sunday, in great city churches, American-born and European-born, white men and colored men, could be found worshiping God in the name of Christ and the consciousness of spiritual kinship. Let God be thanked for the few churches "of all nations" that have already been born.

* The Federal Council of the Churches of Christ of North America has condemned it. But at least one Annual Conference of the Methodist Episcopal Church declined, after long debate, to condemn it; and not a few clergymen of various denominations have enthusiastically endorsed it.

VISITATION EVANGELISM, OR EVANGELISM FOR OUR GENERATION

Rev. Guy H. Black

Department of Evangelism of the Board of Home Missions and Church Extension

We all recognize that we have passed through changes in our social, industrial, economical and educational life. Do we also recognize that we have passed through changes in the interpretation and expression of our Christian life? These changes make it necessary for us to change some of our methods so that we can effectively serve our generation. This hour our theme is evangelism. Do we recognize changes that have occurred in our evangelistic task? When a lad I attended a little country church on the corner of my father's farm. During revival meetings the non-Christian people of the entire countryside attended the services, crowding the church night after night. The minister had an opportunity to break the bread of life to the non-Christian people of the entire community. In most communities that day has passed. In many churches the pastor announces revival meetings and prepares sermons for the sinners of the community, but entirely too often he must preach them to a little handful of saints of his own congregation. Because the evangelistic methods used by our fathers are not as successful today as they were yesterday, will we become discouraged, throw up our hands and decide that we cannot advance the Kingdom of Christ during our generation? Or will we be willing to plow a new furrow—adopt new methods that will succeed today?

New Methods Needed

We might as well recognize that we are never going to win this world for Jesus Christ within the four walls of the church. Billy Sunday can continue to attract crowds, but even he is not as successful today as he was yesterday in winning converts and building the church. Last week I was at Dayton, Ohio. Our District Superintendent stated that during the tabernacle campaign, "Billy attracted crowds and about 11,000 people signed cards. The cost of the tabernacle, expense and free will offering amounted to $46,000.00." A month after the close of the campaign he sent a questionnaire to our ten Methodist ministers asking the exact number of accessions to their churches as a result of the campaign. The ten pastors reported a total of 53 accessions—an average of 5 3/10 persons per church. We face a new age which demands new methods different from those which were so successfully used by our fathers. We should reverence the past, but turn our face toward the future and adopt those methods which will succeed today and meet the needs of our generations.

The Personal Interview

I believe the method of evangelism for the generation before us is to be found in the Master's method of personal invitation and personal interview. If you will turn to this good old Book you will find that Christ preached to multitudes, but our records indicate that every outstanding follower was won as a result of a personal invitation or a personal interview. Think of the Master's method of evangelism as he gave the personal invitation or had a personal interview with Andrew, Peter, Philip, Nathanael, Matthew, Nicodemus, the Samaritan woman at the well, the rich young man, Zaccheus, and others. I challenge you to name a single outstanding follower who was won by Jesus Christ by any other than the personal invitation or interview method. Christ never held a series of evangelistic meetings. We have no record of Jesus winning any of his outstanding followers as a result of preaching. But the Master was never too busy to take time to have an interview with individuals about the life the Heavenly Father would have them live.

Two Personal Convictions

First, I believe that Christ's method of personal interviews is the most efficient way in which the average minister can win souls for Christ. I believe that every minister who studies and practices Christ's method can become efficient and win souls each week if he will conscientiously devote one or two full afternoons and evenings per week to evangelistic visitation.

Second, I believe the most effective way a minister can work through his church is to use Christ's method of sending forth the seventy, two by two. We may have some doubting Thomases who question whether laymen can be successful fishers of men. I want to testify after directing many campaigns in churches in residential, rural, industrial, downtown and foreign communities, that I have never failed in any church to secure a group of laymen who could successfully do this work. Last year in one-week, ten-day and two-week campaigns, between the first of November and the first of July, the smallest campaigns directed reached 103 people. Besides these individual church campaigns, small city campaigns were directed where as many as one thousand or more people were won. This year I have done much work in the city of Chicago, where with one exception, I have conducted one-week campaigns. We have averaged winning in Chicago 100 people per church per week. We have accomplished these results often times in the face of inadequate preparation and difficult situations. In a Chicago church, in a one-week campaign, the supper arrangement fell down at the eleventh hour, so that, instead of five suppers for the workers, we could only have two. Instead of 60 workers, which I had requested, the pastor had less than 20 present for the first night and none of these planned on working every night for the week. The pastor was a splendid man and an efficient worker. He had made 50 pastoral calls the week be-

fore the campaign, but had failed to interview his list of 100 prospective workers. The Sunday-school constituency prospect cards were not completed. Thus the preparations and outlook for the campaign were very poor. But during this one week we won 124 people and the campaign was a success. The tragedy to me was that, while we had done good work in winning 124 people, if the pastor had perfected his organization, we could just as easily have reached 200 people in the same time.

In another church the pastor overlooked the prospect cards for the Epworth League and young people's department. In another church that should have had 1,000 prospects and 100 workers the preparation was made by laymen. Sickness interfered so this church started the campaign with 220 prospect cards and 30 workers. We won 130 people during the week, but with adequate preparation should have reached 300. These campaigns contrast with the campaign at the Austin Methodist Church in Chicago, where the pastor had made splendid preparation, had 850 prospect cards, 50 workers and we won 325 people during the ten-day campaign.

Preparation for a Campaign

The simpler the organization the better. We do not want to run any unnecessary machinery. The pastor should do four things in preparing for the campaign. First, a complete responsibility list should be prepared so the pastor will have visualized before him the entire evangelistic responsibility of his church. Second, he should have prospect cards prepared. The names of the responsibility list are copied on these cards with information so they are ready to hand as assignments to members of the visitation committee. Third, the visitation committee should be selected with great care. Fourth, the campaign arrangements—the dates, time, suppers, etc.—should be perfected, everything else should be side-tracked so the campaign may have the right of way. The arrangements should be started in time to avoid an eleventh hour rush which usually results in incomplete preparation and handicaps the campaign.

The organization for follow-up work is just as important as the organization that first wins the converts. It is a crime the way the converts are often neglected after the average revival meeting. An organized system of pastoral and lay visitation, Dr. Dean's stand-by program, the church attendance campaign and other plans are used to care for these converts. The smallest campaign ever directed by the speaker won 60 folks, mostly adults. In this church every one of the 60 was received into full church membership. In another church 132 decisions were secured, 128 of whom were received into full membership.

Visiting with a Purpose

This is a visitation campaign, and we desire the workers to visit about Christ and the church in a natural way. The Holy Spirit must work through human personality. In order that our

workers will be natural, I suggest that the men visit as naturally as they would about politics, for the young people to visit as naturally as they would about a football game, and for the women to visit as naturally as they would about their next-door neighbor, only with a better purpose and with the spirit of Jesus Christ in their conversation. I inform our workers that they are to visit until they have accomplished three things:

First: Visit until they have created a friendly atmosphere. If they cannot create a friendly atmosphere I suggest that our workers never proceed to try to win the prospect.

Second: Visit until they know the attitude of the prospect toward the Christian life and the church. Also tactfully ask a few questions to discover the prospect's religious background.

Third: Proceed to direct the conversation to bring the present face to face with the claims of Jesus Christ and the church. One of the workers' greatest assets will be the personal testimony about the value and joy of the Christian life and the contribution of the church life to their families. Some time during the visit personal experience should be woven into the conversation.

In directing the conversation to win the prospect I suggest that there are four general appeals to which many folks respond:

The Appeal of Conscience

Everyone is born with a basic religious instinctive nature. Jesus Christ so fits into human personality that he makes his own appeal. If Jesus Christ and the Holy spirit does not make his appeal to the heart and conscience of the prospect then you have no chance to win him. The prospect often talks in a light frame of mind until he starts to give consideration to his duty before God. Then he becomes serious and in earnest.

The Appeal of the Christian Home

Many parents will do things for the sake of their children that they will not do for themselves. Data on the first thousand individuals won last fall indicated that 800 were adults and more than 600 of them were heads of families. At South Bend, Indiana, eleven denominations and 27 churches participated in the campaign which won 1194 people. A United Brethren minister reported at a workers' meeting that he was visiting with a police sergeant about the Christian life and the importance of having a Christian home. The police sergeant was doing much of the visiting. Before the minister was ready to make his appeal the sergeant had talked himself into the decision and pointing to his four-year old boy playing on the floor, remarked: "That boy is the reason why my wife and I ought to be Christians and members of your church." We all recognize that it was a sufficient reason. At Terre Haute, Indiana, during a two weeks and two days campaign we reached 359 people. Among them was a judge, who made this statement, "Men, the regret of my life is that I did not become a Christian and unite with the church a few years

ago when my son wanted to take this step and wanted me to go with him."

The Appeal of Service

This is the best type of an appeal for a modern man who has a vision of community service. It is also the best appeal in winning youth. To illustrate its strength in winning young men, all I need do is suggest how our boys by the millions responded to the heroic sacrificial appeal of service for their country, so that, if necessary, millions of them were willing to die upon the battlefields of France. In dealing with red-blooded youth, we never need be afraid of making a strong appeal for Christian manhood, Christian service for society or service for Christ and his church.

The Appeal of Getting to Heaven

This appeal is not usually successful in winning the modern man or youth. It was, however, the outstanding evangelistic appeal of the preaching of yesterday, but in my judgment it is the poorest of the four appeals of today and the appeal from which we secure the least response. If the prospect has recently been saddened by a saintly mother passing home to glory or a child that is now safe in the care of the loving Heavenly Father, these sad experiences sometimes tender the heart and make possible reaching the prospect.

Winning a Young Soldier

Some practical illustrations of experiences in winning folks will teach their own lessons and probably best illustrate this method of evangelism. May I, first, in two illustrations give you a vision of the variety of ways in which people respond. We secured the consent of a young married woman and her husband to transfer their church letters. The wife told us about her brother, stating that all the other members of the family were Christians and that the entire family was praying that he might be converted. Before he went overseas he regularly attended Sunday school and church with the family, but, since his return from France, they could not get him to enter the church building. I inquired for her brother, and she hesitatingly told me that when he saw two ministers coming he went into the back bedroom. I asked if I might go to see him. She hesitated, but gave consent. I started for the bedroom but the young man had apparently been eavesdropping—he had heard the conversation and met me half way in the kitchen. The rest of the family then came out into the kitchen. We joked with the young man, and told him that, having operated a machine gun in the battle of Chateau-Thierry, and having fought in the thickest of the American fighting in France, it didn't look right for him to run from two harmless Methodist preachers. He accepted it as a joke. I suggested to the family that we step back to the living room, but stepped in front of the young man, allowing the others to pass, then closed the door. Experience has taught me that I can have the best suc-

cess with young men if I do not have an audience. I congratulated this young man on the service he had rendered his country over seas, then asked him how he was now planning to serve his country. He said that he had not thought about it. I asked him if there was any better way for him to serve his country than to become a Christian and let the full strength of his personality throughout the years of his life count for the ideals and principles for which Jesus Christ and the Christian Church stands in society. He acknowledged that men who would stand true to the Christian ideal in social, business, political, and industrial life was the outstanding need of our country today. He also said that he knew that this was the life he should live. We then talked about what it meant to be a Christian. He asked about the baptismal service and its meaning. We talked over the importance of the prayer and the devotional life, with the possibilities of religious experience. I then put the proposition to him to become a Christian and he calmly, but sincerely, answered, "I will do it." We bowed our heads in silent prayer, and then I prayed aloud for his forgiveness and acceptance. There was no emotion manifested. Just a calm, genuine, sincere, decision for Christ and Christian living. I asked him if it was satisfactory for me to tell his sister what he had done. He said it was all right. When we entered the other room, I told his sister that on the same day she and her husband united with the church by letter her brother would be baptized and also be received into the church. She turned to her brother and said, "*You!*" Her brother smiled and said, "Yes." The sister broke down in tears. It was almost too good to be true—that this brother for whom the entire family had been praying had, as a result of a fifteen-minute interview, become a Christian.

A Drunkard

The above experience illustrates the quiet sincere decision type of conversion and contrasts with the other extreme of a very emotional conversion which is illustrated by the following experience. The furniture in the home, the appearance of the man and the expression of his countenance, all showed the marks of sin. This man had been a drunkard for many years and had lived a vile life. The visit with the man furnished the point of contact, because he had come from an old-fashioned Methodist home. He had had a praying mother, and he was personally acquainted with the old-fashioned mourners' bench revivals. The appeal of mother, mother's prayers, and to meet mother over yonder softened his heart and he came under deep conviction. We felt that this man needed to get upon his knees. The workers first prayed and then had him pray for himself. As the victory came he arose to his feet overcome with emotion, he threw his tobacco and bottle-openers in the stove, went into a shed in the back yard and broke some whiskey or beer bottles and, returning to the house, informed the workers that he was now ready to live the Christian life.

We have many of the first type of experiences, but comparatively few of the latter, as missions and the Salvation Army probably care for the larger percentage of the second type of conversions. Between the two above extremes are to be found the average everyday experiences of our workers. I can illustrate these by the experience of the last Sunday afternoon that I spent in evangelistic visitation. That afternoon we had fifteen teams visiting, and by five o'clock they had reported 37 folks won. My partner and I won eleven. I will not report the cases that we failed to win, but following are the experiences where we had results.

A Chance Visit

The first family we won was not on our prospect list. We called in a duplex flat building where our prospect lived upstairs. The man downstairs came to the door and informed us that the people upstairs would not be back that afternoon. We asked him where he went to church. He said, "Nowhere," but added that he had just started his two little children at the Methodist Sunday school. We told him that we were calling from the Methodist church and that we would be glad to come in and visit with him. He cordially invited us in. As we entered we saw the wife disappear around the corner as she was not dressed ready for Sunday afternoon company. Our point of contact was established with the husband through the two little children, as he wanted them to receive Sunday school training. He testified that this type of training had meant much to him even though he had dropped out of the Sunday school when fourteen years of age and had never been a Christian or a member of the church. He also expressed his belief in the value and importance of the church in its influence for the welfare of society. We told him that, if he wanted the Sunday school for his children and the church for society, he should assume a responsibility to help make the Sunday school and church possible. Recognizing his duty, he said that he did not want to be a parasite, but, if he did his part, he would have to become a Christian. We then talked with him about what it meant to be a Christian and made the appeal for him to give his heart to Christ and start the Christian life. He responded in a splendid, earnest way, and we had prayer. Within a few minutes the wife entered the room. The husband told his wife that he had become a Christian and was going to unite with the church. The wife had been a Methodist, but had not attended the church during the four years they had lived in Chicago. The wife was pleased with the step her husband had taken, and after a few minutes was ready to reconsecrate her life to Christ, and told us to send for her church letter.

A Bride and Groom

The second place where we had results was in the home of a bride and groom who had been married less than a week. The

bride said that she had attended Sunday school for several years, believed in Christ, and knew she ought to be a Christian and a member of the church. She also added that she wanted to be a Christian, but that nobody had ever spoken to her about it. She said the young people would not attend the revival meetings, so she had never gone, but that for several years she had secretly desired to take this step. She was easily won. Her young husband, after listening to the conversation, volunteered to permit us to send for his church letter which was in a Presbyterian Church in Nashville, Tennessee. He said he had been in Chicago six years, had not regularly attended any church, and now thought he should attend and unite with the church.

The Young People

At our next call we failed to find the husband at home. We interviewed the wife, but could not win her. Our information card told us there was a daughter at home, so we inquired for her. The mother called a seventeen year old girl down-stairs away from a radio set. We told the girl the purpose of our visit. She said, "I am already a Christian, but I have never been baptized or united with the church." Our visit revealed that she prayed daily and gave every evidence of a beautiful Christian young womanhood. We told her that this would be a fine time publicly to confess her Christ, be baptized, and be received into the church. She readily consented.. We then inquired for another member of the family, a young man of twenty-one. He was operating the radio. A fifteen minute visit with this young man closed with prayer, as he gave his heart to Christ. The mother who had been listening became tender and sympathetic during the conversation with the young folks, and then volunteered, "I guess I had better go with the children." The young man told us that he thought we could win his "sidekick." He said that he and his chum had, within a month, talked over the proposition of becoming Christians and attending church. He consented to get in the machine and go with us to see his chum who was easily won. These two young men told us there were two other fellows that chummed with them and they wish we could also win them. One of the young men accompanied us and it was not a difficult task to win these four splendid young men and have them start the Christian life and unite with the church together.

Follow-Up Work

We instruct the workers that, if they encounter a difficult case which they cannot handle, they have a brief friendly visit, invite the prospect to the church services, and report definite information about every prospect. The worth while difficult cases are followed up by the pastor. An example of this type of experience can be found in the following illustration.

A follow-up team called at the home of a university graduate who had been a varsity foot-ball, basket-ball, and track man. He was asked his attitude toward the Christian life and the church.

He frankly replied that he expected that he would be classified as somewhat antagonistic to both the Christian life and the church. When asked the reason he stated, first that he could not accept our interpretation of the Bible, making special reference to some Old Testament stories, and, second, that he thought the church was a generation behind the times. He was told the modern constructive interpretation of the Old Testament stories. This he readily accepted and his Biblical difficulty disappeared. He lived in the Calumet region in Indiana. We told him about the Centenary movement and called his attention to a new Centenary church in a semi-foreign community, which had a gymnasium, Boy Scouts, Camp Fire Girls, and similar activities, making a seven-day-a-week program, so that this church was a hive of activities and filled with the young people of the community. The church was less than a year old, but it already had over 200 members. We called his attention to the week day religious education in the Calumet region where 5,400 children, 2,000 of foreign parentage, receive as fine moral, religious, and Americanization training as is being given anywhere in the United States. We then called his attention to the Wesley Foundation at Illinois University, with which he was acquainted. We mentioned the new Methodist Hospital at Gary, Indiana, and started to tell him of our student loan fund when he said, "Stop. I guess I am the one who is behind the times. I did not know the church was rendering this kind of service." Thus his second church difficulty disappeared. We then had a personal visit about his need of a religious life and the benefit and importance of having a Christian home in which to raise the little children of his household. We then appealed to him to become a Christian. He said he had not been in church for so long that he would like to attend once before making his decision. Even though we failed immediately to win our man we closed the conversation with prayer. The next Sunday the husband and wife were at church. The week following we called at the home. The husband said, "It is all settled." The next Sunday we had the pleasure of seeing this splendid ex-college athlete and his wife stand before the church altar, and unite with the church.

Organization for Continuous Evangelism

I recommend that this type of evangelistic work be started with an intensive campaign in which the full church constituency should be worked. The laymen who have been trained during the short intensive compaign should become regular members of the evangelistic committee and do quiet continuous year-round evangelistic visitation. At Gary, Indiana, for a period of six months we received a group of people into church membership every Sunday—from about twelve, the smallest number received on any one Sunday, to one hundred thirty-seven on Easter Sunday—a total of five hundred and thirty-two people won during the six months.

A church that I served maintains the following permanent or-

ganization. The pastor is the silent head of the evangelistic work, but has a chairman of the convert committee and a chairman of the church letter committee. Every new pupil that enrolls in the Sunday school fills an information card. The parents' names are turned over as prospects to the proper committee. Several ushers secure names and addressess of new folks in the congregation and these names are turned over to the committee. The pastor also furnishes new names. The committee are only asked to call one evening or afternoon each week, but are requested to make this period a standing engagement for every week. For example—a team of men agree to call regularly every Tuesday night. The team is only given enough assignments for this one period per week so no team will be over-worked. This church for several years has had a steady growth averaging about three hundred new members a year.

I know of one church where for many weeks the pastor had one workers' supper each week after the workers spent the evening in evangelistic visitation with splendid results. It is a mistake for any church to have a special endeavor for two or three weeks and think its evangelistic task for the year is finished. I believe every church should make special endeavors, but should also have an organization working on a continuous year around evangelistic program.

Training the Layman

The following experiences illustrate a method of training the laymen and another method of starting the work. A school superintendent told his pastor, "I can't do personal work—I can't be a member of the visitation committee." The pastor asked him to take me to an assignment of prospects the first evening of the campaign as I was a stranger in the city. Riding in his machine on the way to our first prospect he said, "Now what do you expect of me?" I told him I would take the responsibility of directing the conversation, but that I wanted him to take part in it. He said, "You will have to do all the talking." I had to do all the talking at the first place, but we were fortunate in winning our first man. Our second prospect was a personal friend of this school superintendent. He introduced me, and told his friend why we had called and started to talk with him about the Christian life and the church. It is part of my business to train laymen, so I thought I would keep still and see how he progressed. He won his friend for Christ. When we were leaving he said, "Why, I can do this work"—and he could. He made one of our best workers during that campaign.

A pastor of the New England Conference heard me speak at a dinner at the Council of Cities at Chicago last February. He resolved when he returned to his church that he would personally try Home Visitation Evangelism. He chose a layman and made a standing date to call with him every Friday evening. The pastor said they won at least one family each Friday night. The work stopped during the summer vacation. The second week in

September the pastor told me that the layman had already been urging him again to start the visitation work.

I told the New England pastor that I thought he had made a mistake by always going with the same layman. I advised that he first make complete preparations for a campaign. Then he should take a layman with him on Tuesday night, take a different layman on Friday night, then send these two laymen, as a team, with definite assignments for a night the next week. He should continue this plan until he had a strong and efficient organization working at this task. This is not the general program that I recommend, but, where the church is small, I have recommended to several pastors, after talking about their possible workers and field, that they start and develop their work in this way.

The Lord's Business

An official member, who is a bank president, said, "This appeals to me as a sensible business-like method of going about the Lord's business. We are not going to try to win just a few who happen to come to revival meetings, but we have taken a survey of our city. We have the name of every man, woman and child for whom our Methodist church is evangelistically responsible. We have an organization that will personally extend the invitation of Christ and the church to everyone on the list." This banker combined the persistency of a salesman with the spirit of Christ as he interviewed and won friends and business men of his caliber.

Brethren, there is no reason why business methods and religion should be divorced. When we applied business methods to church finances and changed from the hit and miss system of quarterly or yearly giving and adopted the every member canvass and weekly envelope system, we revolutionized church finances. It was an epoch-making change in ministerial support and benevolent giving. Apply the same business methods to evangelism and I believe Christendom faces a new epoch of growth and advancement. As long as our churches depend on the pastor as the only man who is working for the salvation of souls and building the church, it is never going to grow as it should. But when the pastor can multiply his personal efforts many-fold by working through 20, 50, or 100 laymen, then the dawn of a new and better day has arrived. This is the organization and vision we would have reach every pastor and church in Methodism.

LEISURE IN THE CITIES

Rev. James E. Crowther
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One of the outstanding tasks of the modern world is that of providing and maintaining a proper balance between work and leisure. This is necessary if both work and leisure are to contribute to our efficiency, our happiness, and our character.

We hear much about the necessity of providing people with work. The extravagance of the rich is sometimes excused on the ground that thereby the people are provided with employment. But the obvious fact is that a vast proportion of the human family have never known anything else but work. Theirs is a continuous struggle for the elementary necessities of existence.

The demand of the present hour is that superfluous work shall be eliminated, and that necessary work shall be so organized and recompensed as that there shall be the widest possible margin of leisure wherein to live. Work and leisure are both necessary. Each is complementary to the other. Work makes leisure possible. Leisure makes work pleasurable.

The importance of our theme is manifest from the fact that not only is our present leisure too often unprofitable and even injurious, but also from the fact that the world of tomorrow will have a much wider margin of leisure than that of today. A would-be poet once envisioned a new social order wherein man would have—

"Eight hours for work,
Eight hours for play,
Eight hours for sleep,
Eight shillings a day."

That Utopian dream has already in some measure become a fact in the economic order. The eight shillings have become eight dollars, and the eight-hour day is the established order in the enlightened industry of the civilized world.

If one-third of a twenty-four hour day, or one-half of our conscious life, is to be devoted to leisure, it follows that its wholesome utilization, for the good of the individual and of society, is one of the paramount questions of the day.

George Eliot put the case none too strongly when she said, "Important as it is to organize and direct the industry of the world, it is even more important to direct the leisure of the world," and John Collier, at one time a member of the National Board of Censors, describes leisure time as "The Last Problem of Conservation."

With your indulgence I purpose to consider this question from the standpoint of the three spheres in which leisure time can be, must be, profitably utilized. I. Recreation; II. Education; and

III. Service. If my paper deals more fully with the question of recreation than education or service it is because in that sphere lies the greatest menace and an immediate opportunity. Furthermore, the three spheres are so inter-related as to be inseparable.

Recreation

Recreation is *re-creation*. It ministers to much more than physical well-being. It is being "born again" in all that pertains to the total personality. It is not a luxury but a necessity. The significance of rest and recuperation is embodied not alone in the primitive story of the world's creation and in the Mosaic legislation, but it is engraved also in the unchanging laws of the universe.

When we begin life we have nothing but leisure; nothing to do but to grow. In the earliest experiences of child life play is a prime requisite. According to Froebel, "Play is the highest phase of child development, and the most spiritual activity of mankind at this stage." "Playing," says Jacob Riis, "the child grows character. Therefore, there is nothing in the whole range of schooling that is so educational." It may be that Robert Louis Stevenson had something of that sort in mind when he wrote those gladsome lines:

"Happy hearts and happy faces,
Happy play in grassy places,
That is how, in ancient ages,
Children grew to kings and sages."

Recreation has an even more profound significance for the youth of the land, especially of our cities. Here is one of our mightiest opportunities and greatest perils. John Collier affirmed some time ago that for every wage-earning young woman who patronizes the Y. W. C. A., the Social Settlements, and kindred organizations of New York City, no less than twenty are found in the commercial dance halls.

We do well to heed the warning of that apostle of the strenuous but playful life, Theodore Roosevelt. He said on one occasion, "No Christian and civilized community can afford to show a happy-go-lucky lack of concern for the youth of today, for, if so, that community will have to pay a terrible penalty of financial and social degradation in the tomorrow."

Perhaps no voice in America speaks with greater authority today on this subject than that of Jane Addams of Hull House. She says, "We may either smother the divine fire of youth or we may feed it. We may either stand stupidly staring as it sinks into a murky fire of crime, and flares in the intermittent blaze of folly, or we may tend it into a lambent flame, with power to make clean and bright our dingy city streets."

She continues, "We may cultivate this most precious possession, or we may disregard it. We may listen to the young voices rising clear above the roar of industrialism and the prudent councils of commerce, or we may be hypnotized by the sudden

new emphasis placed upon wealth and power, and forget the supremacy of spiritual forces in men's affairs. It is as if we ignored a wistful, over-confident creature who walked through our city streets, calling out, 'I am the Spirit of Youth! With me, all things are possible!' "

But the influence of play affects not only youth. It reaches into all the years of maturity. Herbert Spencer said, "We stop playing, not because we grow old; we grow old because we stop playing."

When Schiller says that, "man is man only when he plays," he means to say that the loss of the play instinct deprives a man of one of the essentials of a full-orbed maturity.

Anna Howard Shaw declares that, "one of our weaknesses as Americans is that we play so little, and even when we might play we sit around and let other people play for us."

Perhaps the verdict of Eleanor Abbott in "The Amateur Lover" is not overdrawn when she says that, "we are dunces when it comes to recreation; bunglers in all matters of affection. We know something about work. We do not know how to love, nor how to play."

And yet, if we are to experience, through all the wintry years of old age, what Browning calls "the wild joy of living," it will be necessary for us to carry the play instinct down to the last sunset of life.

If recreation has such significance for the individual, it follows that our national life will be profoundly influenced by the wise or unwise investment of leisure in this sphere. "I believe," says Henry van Dyke, "that the new social state, whatever it may be, will not endure, nor be worth preserving, unless it has room within it for simple play, pure fun, uncommercial joy, and free, happy, wholesome recreation."

If we would arrive at the primary cause of lawlessness in the United States, we do well to recall the words of Plato, "The plays of children have the mightiest influence on the maintenance of laws."

The majority of criminal offenses against society are committed by uneducated young men and boys in their leisure time. Jane Addams declares that most of the juvenile delinquency in a certain well-to-do suburban community was traceable to inadequate and unwholesome recreational facilities. "Amusement," she says, "is stronger than vice, and it alone can stifle the lust for it."

Judge Ben B. Lindsey corroborates this opinion with the affirmation that, "playgrounds are better preventatives of delinquency than courts." Another western Judge remarked concerning the change wrought in a young hoodlum who had long been a nuisance in the community, "We have kept Bill so busy stealing bases this season that he has had no time to steal anything else."

The wide experience of Jacob Riis in America's metropolis as a reformer entitles him to a respectful hearing on this subject. He says, "So long as there is a child in our land who toils in shop

or tenement when he should be out at play, whose school is without a playground, and whose out-of-door is bounded by the gutters of the public streets, so long the masses will hate the classes; the policeman be to the boy an enemy instead of a friend; and the Republic has not had a square deal. To give the boy back his childhood is more than justice and common sense. It is sane government."

In view of the far-reaching influence of recreation for good or ill, it behooves us to inquire into the present-day provision for the expression of the play instinct. Is it adequate? Is it wholesome?

One of the most amazing developements in our day has been in the realm of commercial amusement. Within a single generation it has taken rank as the second largest commercial interest of the United States. It is said that the weekly attendance on commercial amusements in cities like San Francisco and Kansas City is equal to their entire population.

Whatever the statistics may reveal on the subject of attendance, there can be no serious dispute that the ideals of a vast proportion of our population are being modified, and to an alarming extent, impaired, by various forms of commercial amusement and recreation. They constitute a menace to the stability of our country in their present form.

At best, they are inadequate as an expression of the play instinct. Professionalism and commercialism are responsible for a disease which has been described as "spectatoritis." It is the reaction of the crowd to professionalism. It results in the partial, and sometimes total, paralysis of the play activities. The man degenerates into a mere fan. The fan takes his exercise by proxy. He hitches his wagon to an athletic star. The star plays; the fan brays. His blood is bleached on the bleachers. Unable to journey a mile without the assistance of an auto or street car, he swells the ranks of the vast army of the "unfit for military service" because of physical disability.

Another result of commercialism in recreation is the creation of an appetite for the sentimental, the sensational, and, all too often, the salacious. By artificial stimulation the sated soul is intoxicated with the loves and lusts of the Blackguards of Broadway or the Bedouins of Bagdad. Anything for a laugh, a thrill, a profit.

No one will charge Jane Addams with being narrow or Puritanical in her public judgments. This is her indictment, "Since the soldiers of Cromwell shut up the people's play houses and destroyed their pleasure fields, the Anglo-Saxon city has turned over the provision of public recreation to the most evil-minded and the most unscrupulous members of the community."

After a most painstaking and exhaustive study of the whole question, Richard Henry Edwards declares in his book on "Popular Amusements," that "the prevalence of professionalism, commercialism, and immorality necessitates a public awakening and an improvement of conditions by the pressure of public opinion."

Public opinion may find expression in either or both of two ways. It may demand and effectuate *restrictive* action. The purpose of such action is to suppress impropriety and indecency. It defines what shall not be permitted. Its reliance is upon agitation, legislation, regulation, and prosecution.

Restrictive action has an important place in the maintenance of right moral standards in the community. It is designed to restrain those who are immune to the appeal of idealism, and who are amenable only to force. But at best it does not go to the root of the evil. It is negative rather than constructive. So long as it remains restrictive only, it has no alternative to offer. It does not "overcome evil by that which is good."

The second course, *constructive* action, requires the discovery of the normal play instincts, and then the creation of opportunities for their natural, wholesome expression. This is possible only by the reconstruction of public opinion and the organization of public cooperation. Constructive action is based upon a firm belief in the value, the valor, the virtue of play.

An example of constructive action is found in the Drama League of America. It has a two-fold object, first, "to crowd out vicious plays by attending and commending good plays and building up audiences for them by study classes, reading circles, and lectures; and, second, to aid in the restoration of the drama to its honorable place as the most intimate, the most comprehensive, the most democratic medium for the self-expression of the people."

The need for restrictive action is equalled only by the opportunity for constructive action. It is an hour freighted with golden privilege. The ideal of public provision for recreation is spreading with remarkabe rapidity.

Twenty years ago only eighteen cities in the United States could boast of public playgrounds. Today there are over five hundred that, in addition to playgrounds, have a paid leadership for their recreational activities. There are over eleven thousand trained workers employed to direct public play in this country.

In 1921, fifty-one cities initiated recreation programs. Over $9,000,000 was spent that year on playgrounds. Chicago alone spent $1,000,000 on the maintenance of its wonderful system of parks and playgrounds. Akron, Ohio, appropriated $2,000,000 for enlarged and increased play facilities.

Hartford, Conn., has provided in its parks whole villages of playhouses or miniature dwellings, equipped with furniture and toys, so that the children may indulge their desire to play house. Detroit, in opening sixty summer playgrounds last Spring, was following the behest of Josiah Strong when he said, "The universal impulse to play is a Divinely ordered thing. If God gives the instinct, men ought to provide the playground."

Los Angeles has established three municipal camps in the nearby mountains, in which four thousand men, women and children, from every walk of life, spent their vacations last summer. All along the Pacific Coast municipalities are providing

tourist camps, equipped with sanitation, electric light, shower baths and fuel, all free, thus fostering the love of out-door life among the people.

Other cities, like Minneapolis, St. Paul, Denver and Montreal, to mention but a few, are capitalizing the rigors of their winter climate by organizing winter sports of a wholesome and invigorating nature. The movement to provide public facilities so that people may entertain themselves is but in its beginnings. It should be encouraged by every pulpit in the land.

It is not necessary that I take time to survey the almost endless variety of athletic features, picnics, holiday celebrations, community festivals, fairs and field days. All of these may be made to involve the participation of large numbers of people of varying ages and abilities, fostering thereby the spirit of community love and loyalty. Nor need I go into detail regarding the plans for Home-Play by which the family is enabled to provide its own recreation within the family circle. Then there are the Block Festivals which bring a neighborhood into the comradeship of a common enjoyment. Some communities encourage Constructive Play, such as the making of paper flowers, lanterns, kites, sail boats, sand models, etc., holding exhibitions of the products and awarding prizes to the amateur craftsmen.

Gardening, horticulture, and nature study are encouraged in some of the cities. Chicago and Detroit have both done excellent work in this connection. In the latter city, 1,250 children had gardens, the products yielding over $7,000. Full details of all such plans may be secured from the Playground and Recreation Association, 315 Fourth Avenue, New York City; also from Community Service, Incorporated, at the same address.

Before closing this part of my paper I desire to stress the possibilities for good in the realm of community drama. Remembering the pedagogical principle that the power and permanence of impression is determined by the adequacy of expression, it is evident that the drama presents a wonderful medium for receiving and imparting truth in its manifold expressions. What has been accomplished by the simple peasants of Ober Ammergau is possible, in varying degree in our own land.

Community drama is drama of the people, by the people, and for the people. It is not designed to provide employment for professional dramatists, nor profits for commercial theatrical managers. It is a medium for the discovery of latent abilities; for engaging the talents of the home folks; for fostering community pride and spirit; for providing wholesome recreation; for furnishing opportunity for public recital; for the expression of community ideals, and for the support of local enterprises.

One of the finest forms of community drama is the pageant. It has three characteristics which make it preeminent in this field. First, it involves reliance upon a large body of amateurs. Second, it is free from commercial motive, the proceeds being usually devoted to some community interest. Third, it has a distinctively moral atmosphere. It glorifies the poetry of life, and inspires the

people with the spiritual significance of national and historic events.

Perhaps, in this connection, you may be interested in the more recent career of "The Wayfarer." Neither in Columbus nor New York City was this pageant a strictly amateur and community performance. Professionals were used for the principal parts, and it was not identified with any local interest.

For the past two summers it has been produced in the University Stadium at Seattle, Washington, under strictly amateur and community auspices. There was not a professional in the entire cast. It was financed locally and the proceeds devoted to local interests.

The results have been most gratifying. Artistically and spiritually it was far superior to either of the previous performances, the grand finale involving the participation of 8,000 people, all in costume. After paying the cost of purchase and production, over $60,000 was realized for community purposes from the two performances of one week each.

But far more important, it has discovered a wealth of dramatic ability; imparted a religious idealism, and created a community comradeship that is beyond the power of statistics to record. I do not know which was the more impressive sight; the eight thousand participants in costume, or the twenty thousand spectators sitting in reverent silence beneath the starry sky. But audience and actors alike, whether Jew or Gentile, Catholic or Protestant, were, for the first time in their lives, welded into a growing, glowing, glorious unity as they witnessed the triumph of the Christ who makes us one.

Education

The discussion of the use of leisure would be very incomplete if limited to the field of pleasure and recreation, however lofty and profitable it may be. It would be a great mistake to assume that leisure time is to be devoted only to enjoyment. No program of daily living will be adequate unless it makes provision for the more serious cultural pursuits. The culture of the mind must keep pace with that of the body.

Professor Lester F. Ward, one of the world's leading sociological thinkers, has said, "The two principal forms of opportunity are leisure and education. All environments are valuable to the developement of genius only in so far as they secure education. Leisure must be regarded as a means to education."

It is fortunate, therefore, that along with the development of the playground and recreational idea has come the Public Library, and, more recently, the Library Extension Movement whereby the library is projected into the home instead of being confined within the library building.

University Extension Courses are also being made available so that leisure time may be enriched with the lore and lure of learning. It is a "deeply significant movement to saturate the whole people with the upward tendencies and convictions of education."

There is also an enlarging interest in the finer immortalities of life, and an increasing number of people who have found that "joy comes to full fruition in the cultivation of art, music, literature, and religion."

Secretary of State Hughes has said, "We want to have prosperity, but, in order that prosperity and material gain shall not prove a curse instead of a blessing, we must do all we can to promote the refining influences of life,—proper means of recreation, wholesome enjoyment, the cultivation of capabilities for delight and pleasure which alone make the gains of prosperity a blessing to the human soul."

The use of leisure for the acquisition of education has its national, as well as its personal aspects. Culture is not simply an ornamental copestone on the national structure. It is the cornerstone of national security. Said Thomas Jefferson, "If a nation expects to be free and ignorant, it expects what never was and never will be."

One of the fundamental requirements for the furtherance of unity in our cosmopolitan national life is the development of a popular taste for noble music, art, literature, and every form of nobility and beauty. Dr. A. Duncan Yocum of the University of Pennsylvania declares that, "If our composite American people is to become a whole people, democratic, socially homogeneous, each citizen must be a lover not only of music, literature, and art universal, but of American music, American literature, American art."

Dr. Frank Crane says that, "music, like all the arts, has been crippled and confined by snobbishness." Fortunately, that condition is changing. The public art gallery is inheriting the masterpieces from private collections, and the humblest cottage has become the concert stage for the world's noblest music.

While the expression of the arts is, in the nature of things, aristocratic, the appreciation of them is democratic. Only few can become great in art, music and literature. But all may have an intelligent appreciation of their works, and enrich their lives thereby.

The value of culture for our national future can scarcely be overstated. It is not alone that we must have an æsthetic democracy, which alone can be a permanent democracy. We must have a unified democracy; unified not simply in the accident of geography or the incident of language, but unified in a common culture; a common idealism; a common enrichment of life; a common appreciation of the beautiful, the sublime, the eternal.

Service

But, if all this is to be accomplished, it means that a large proportion of leisure must be devoted to yet another realm, the sphere of service. This will apply especially to that ever-increasing number of people whose circumstances have assured them a generous leisure and culture. Theirs is the advantage of wealth, of education, of time, of social influence. If this worthy task

is to be done it must be largely through the voluntary and whole-hearted dedication of the margins of the mighty.

The function of a business man in the modern city is not to be confined to the making of money. He has responsibilities to the social order that can not be evaded without national peril. No contributions to a "cause" can take the place of the brain and heart of the man in his sphere of public service. The work of social regeneration can not be achieved by "salaried staffs" alone. It demands the consecration of business and professional ability, and the employment of leisure in community service.

Edward Bok drew a pitiful portrayal of all too many business men when he said, "The real trouble with the American business man is that, in many instances, he is actually afraid to let go, because, out of business, he would not know what to do. For years he has so immersed himself in business to the exclusion of all other interests, that at fifty or seventy he finds himself a slave to his business with positively no inner resources."

Happily, there is an increasing sense of social responsibility among the people of advantage. If we mention the names of Jane Addams, Anne Morgan, Cleveland H. Dodge, Charles G. Dawes, John D. Rockefeller, Jr., and Julius Rosenwald, we do so not with the notion that they have already attained or already become perfect, but they are pressing on toward the goal of that type of socialized life which is in harmony with the teachings, the example, and the spirit of the Master. These, together with many others, have come to believe with Theodore Roosevelt, that "this country will not be a good place for any of us unless we make it a good place for all of us."

We come, finally, to the question of the relation of the Church to this question of the profitable employment of leisure, in the realm of recreation, education, and service. From one viewpoint there seems to be some ground for discouragement. As one has said, "The trouble with the Church in the past has been that it was ministering to itself; seeking to run a gospel ark for its own members, without feeling that it owed any duty of service to the community as a whole."

There is still far too much truth to this assertion, which makes pertinent the question of Dr. Tittle, "What must the Church do to be saved?" There are all too many of our officiary who assume that "if the young people get religion they won't need recreation."

Only in isolated instances does the meeting of the Official Board, the Quarterly Conference, the Preachers' Meeting, or even the Annual Conference, seem to be suggestive of an aggressive, militant Christianity.

The program and equipment of few of our local churches are such as to challenge and command the constructive service of men and women of large affairs. Furthermore, our unhappy sectarian divisions largely limit our influence to that of a denominational force rather than that of a community factor. Hence, much of the work that would be the glory of a united Church has to be done for the community by non-Church agencies.

But, on the other hand, there is much to encourage in the present hour. The essential attitude of our Church leadership and membership toward the question raised by this paper is one of friendliness. A new type of church plant, adapted to the triumphs of tomorrow rather than the traditions of the past, is rising in our midst. New alignments of cooperation with people of other communions are being established, and our essential unity of purpose emphasized. And, most significant of all, notwithstanding assertions to the contrary, the Church's ideals of propriety and decency in amusement and recreation; of culture as the privilege of the many, and service as the responsibility of all,—these are gradually becoming the heritage of young America.

Let us keep the forefront of the Temple facing toward the East. That is the direction whence comes the dawn of a holier and happier day. That blazing crimson in the Eastern sky is not the final conflagration of all things, as some apostles of biliousness would have us believe. It is the saffron sunrise of God's creative day. Again, as of old, we may hear the Master's voice, "Behold, I am making all things new!" With Charles Mackay we may well believe:

"There's a fount about to stream,
There's a light about to beam,
There's a warmth about to glow,
There's a flower about to blow,
There's a midnight blackness changing into gray.
Men of thought, and men of action, clear the way!"

MOTION PICTURE IDEALS

Rev. L. C. Wright

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Cleveland, Ohio

Motion pictures are here and here to stay. They have rapidly become one of the major forces active at the center of our civilization. They have taken rank as an educational force with the school, the church, literature and journalism. They rank fourth as an industrial force in the turnover of business. They hold first place in entertainment and paid amusement. Such rapid acquisition of power in itself tends to give this new industry a baffling mixture of strength and weakness, use and abuse.

Like a raw young giant this new industry is rather lawless, bold, and crude. Whoever would arrest and regulate this young giant must realize that he faces a confident money power, dominated by greed, and none too intelligent. As yet this new power has not been controlled and geared into our civilization as are educational institutions, the banking system, or other great forces.

There is a "movie problem." It exists for all of us whether we desire it or not. That problem is pretty generally recognized today. Naturally it is viewed from several angles. From the standpoint of the moving picture industry itself we are getting a good deal of insight into the personal, financial, and production problems. From the standpoint of the home it is an acute problem—a producer of motion pictures himself declaring that he will not allow his children to see three-fourths of the pictures regularly distributed. From the standpoint of the school it is becoming clear that the prevailing films are educating youth downward rather than upward. From the social standpoint there is convincing relationship between the too frequent "vamp" of the films and the fifteen-year-old "flapper" on the street; between the gunman flashed on the screen and the youthful crime wave in our cities. From the standpoint of the church, the disregard for established religious customs, for the Lord's Day, for reverence toward all religion, and for Christian standards generally tends to rot our civilization at its foundation. Says Douglas Fairbanks, (Ladies' Home Journal, September 22) "Get the money and forget the future seemed to be the slogan of many of the companies." A writer in the September Collier's makes this telling statement from the standpoint of a producer: "I know that if motion pictures are to be an asset instead of an almost unthinkable liability —we must get them on a very different footing." There is a motion picture problem.

The Christian church makes no apology for facing and trying to help solve that problem. Her leaders would need to apologize if they did not do so. The supreme interest of the Church is to propagate those religious forces that fruit in the noblest development of human life and to eliminate those forces which

prevent such human development. No ulterior motives shape our attitude towards the motion picture industry. Through her prophets and press she claims the right to speak her interpretation of the mind of God and the best interests of men on this or any other matter. The church has no objection to legitimate money making, to wholesome entertainment or to moving pictures as such. Her leaders are perfectly willing to promote and to use whatever is humanly good in the film industry. But the voice that has spoken against slavery, against tyranny in government, against the liquor traffic, and against every other evil, can be depended upon to speak vehemently against those elements in motion pictures which degrade the ideals of our civilization and poison the minds of children. The howls of those who, with selfish interests to conserve, call the church "Puritan," and "Fanatic," or who cry out against "Blue Laws" and "narrow-mindedness," do not scare the church nor permanently control the thinking of the crowd. The walls of Jericho may fall down with the tooting of horns and the breaking of pitchers but the walls of new Jerusalem are made of different stuff. When leading actors start reforms, when the public cuts the income of motion pictures $100,000,000 in a year, when bankers begin to refuse loans to producers who will not clean up their films and when men of wealth combine to challenge the present industry at the point of production, the Christian church need not suppress her convictions concerning those elements in the movies which menace young life everywhere.

Present Situation of the Moving Picture Industry

The novelty of motion pictures made the screen attractive from the start. The great mass of rather thoughtless people accepted them as they were without much considering their content or their influence. Certain money interests were quick to see the commercial value of this new means of entertainment. Early directors packed the films with absurdities, scenes of shady human relationships and appeals to the lower appetites, securing thereby the response which meant large gain. Those to whom such scenes did not appeal stayed away. But throngs of people, especially children and young people, with receptive minds, filled the motion picture places. Professor E. M. Barrow of Columbia University has recently said, "Our first efforts to rescue the movies began long after they had sunk into slavery." Those who feel responsibility for our civilization came only gradually to realize how fully the contents of commercialized pictures were shaping the tastes, ideals and conduct of younger people. This has led to revolt against the movies by an almost countless number of scattered groups, growing ever more insistent against the immoral, absurd, inartistic and false interpretation of life presented. At present those scattered groups have become a united opposition uttering protest which must be heard and heeded. In Cleveland thirty-one such groups united and related themselves to forces outside in order to face the real issues. With moral

earnestness a great body of citizens demands that the fascination of motion pictures shall not be commercialized by men without conscience who are willing to exploit the sensitive lives of youth for personal gain or rot civilization itself with unwholesome or false views of life.

The slavery of motion pictures to inferior control is due to two causes. First, the readiness of many persons, through immaturity or viciousness, to respond to the vulgar, sensual, immoral and lawless. There will always be such. But, for their own good and the good of society, the fanning of these lower desires must be restrained rather than encouraged and cultivated. Immature youth especially should not be subjected to vicious pictures with an over-emphasis of sex and a sunken view of life. The second force which enslaves motion pictures is the grip of greed upon the whole industry. This element can and must be controlled as we control other forces of our civilization. Just now the struggle is on! The kind of men who control the motion picture industry will not reform themselves or willingly release their grip of greed upon this promising business. What they have said through their highly-paid spokesman, Mr. Hays, seems now to have been an effort to quiet opposition and recover the loss in paid attendance. Karl K. Kitchen says in a recent number of Columbia, "The whole industry is in the grip of men of this type—uncultured opportunists from Central Europe. It is their lack of education, their European ideas and their emphatic commercialism that makes them a menace to the development of a motion picture industry in keeping with the best American traditions." Such film presidents as these determine what kind of photo plays Americans shall see. And to quote again from a producer writing in Collier's, they are "men with money and power, surrounded by sycophants who were seeking higher jobs, making the directors feel above criticism and act like tyrants." "The directors reflected the one greatest fault of the entire industry, they knew not that they knew not." "I have been repelled by the unpleasant personalities, the discourtesy, inefficiency, stupidity and downright dishonesty with which any one engaged in motion picture work must come in contact." One director interviewed at Hollywood by this same writer had been a stoker on the Great Lakes, then a riveter on sky scrapers. While out of a job in New York he got a chance "to carry a spear" at a theater entrance. He then tried the movies. When interviewed he was securing a salary of $350.00 per week and determining the production of pictures for American youth. Another mentioned by Mr. Kitchen was a cloth sponger a few years ago without the rudiments of a common school education. Yet he selects for his company the stories which are filmed and distributed. These men know how to promote those movies which they regard as money-getters. They simply do not know how to handle pictures which have a higher motive. From this standpoint the words of John Barrymore carry convictions. "We of the movies have the power to let loose a tiger in the minds of the young." Such mastery over the motion

picture industry creates a situation in our civilization with which it is a real honor for high-minded men and women to grapple.

The present situation in the motion picture industry involves four different parties. In the first place, there is the public with 10,000,000 pairs of eyes upon the screen each day and the average age is under twenty. The impressions made upon the lives of that public is a matter of chief concern to any community or any nation. Any one who knows the facts and thinks at all is forced to accept these words of one familiar with the inside. (Collier's September, 1922) "I am forced by the evidence constantly thrust under my nose to the conviction, the admission, that the great power exerted by motion pictures in the country today is not good. On the contrary, it is a tremendous menace to our standards. They are undermining our ideas and ideals, and character—undermining America. We are already beginning to pay the price in lowered standards of democracy. What will our children have to pay?" If movies have to be run at such a cost to life itself and especially young life, then the cost is too great. We do not accept the present situation as necessary.

The Exhibitors

The second party involved are the exhibitors in the local picture-houses. While the problem comes to a head with the local manager who shows the pictures, the real cause is elsewhere. He may cater to the tastes of the community in the general run of pictures displayed, but, having signed up with some distributing concern, he is helpless to do anything else than run films which they send him. The movies cannot be reformed by action against isolated exhibitors in local theaters.

The Producers

The third party involved are the producers, with all the authors, scenario writers, actors, and lesser workers. It would seem that right here is the place where motion pictures are to be reformed. Evidently this was the motive of Mr. Hays in an address before the Chamber of Commerce at Los Angeles last July. He expressed as the objective of the industry the "establishing and maintaining the highest possible moral and artistic standards in motion picture production and developing the educational as well as the entertainment value and the general usefulness of the motion picture."

But evidently producers are not wholly free. They are told what to produce by the moneyed interests, or, if they would produce pictures of higher value, they cannot sell them to the distributors. At present many producers and distributors are linked together, and the scenario writers, actors and directors are as much in the grip of the industry on the one end as the exhibitors are on the other. It is this situation which led Miss Lillian Gish to write in Current Opinion, "The industry needs the development that people of the church and the educators can give it. We players are doing our very best—to get rid of all objection-

able elements but we want outside help." While John Barrymore says, "It seems to me that any vast improvement is likely to come from without the film world." The effort for better motion pictures all over the country is right now being concentrated upon the guarantee of support to those willing to produce and distribute better pictures.

The Distributor

The fourth party is of course the distributor, who controls the money power and very largely the whole motion picture industry. There are perhaps a hundred distributing firms, a dozen of whom practically control the industry, with some fifty others more or less successful and the rest dwindling off into uncertain success or failure. The menace of the movies centers in these large distributing companies, controlled by men strong in the possession of wealth, yet incapable, through ignorance and low motive, of handling so vital a power in our American civilization. Under such men the cinema business cannot be expected to become an art, a moral force, educational, or anything else equivalent to our best ideals. These men, seeing only money values, do not know how to produce or to promote higher films. They frankly state that they do not want religious pictures. In calling a meeting a few weeks ago, the film interests in Ohio set down the following items for action:

1. The elimination of non-theatrical competition, by shutting off the source of supply of films to churches, schools, and other institutions.
2. An effort to weaken or wipe out state film censorship.
3. A legislative drive against Sunday observance statutes of the state, which make Sunday movies illegal.

(Ohio Christian News, January, 1923.)

The moving picture industry in the grip of such interests is not likely to reform itself. Yet any solution of the problem must deal with the industry at just this point.

Lesser Uses of the Cinema

The growing interest in the use of motion pictures by schools and churches is something of a side issue in the present situation. The film lends itself to giving information as well as to entertainment; to religious instruction as well as to amusement. It is assumed that the approach of educational leaders to the film interests for the production of pictures useful in school work will be continued and largely developed. It is assumed also, that the start already made by the churches for spreading information, for entertainment, and for delivering Christian messages through pictures will be pursued further. But such uses of motion pictures neither compete successfully with the regular picture houses, nor do they solve the problem of the industry. The most that can be said for these uses is that they tend to cultivate better tastes for at least a few and promote the work of church and school

by this method. The main issues of the motion picture problem, however, remain untouched by these activities.

Another phase of the present situation is the production of an increasing number of films which are wholesome, artistic, clean, and true to life. Real progress is being made along this line and the popular response is most wholesome. The financial returns, likewise, cannot fail to make an impression upon the promoters of the industry. "The Miracle Man," backed by some 1,100 Christian Scientists, netted several millions in profits. Mr. Griffith's production "Broken Blossoms" was rejected by the Paramount Famous Players agency. After proving that the public would go to see such a picture, it was sold to another distributing firm and heralded as one of the best sellers. The increasing agitation by people with higher ideals has carried over to the industry at least some knowledge of the fact that a large and intelligent body of people want better pictures. But through stupidity, greed, and ignorance of the way to promote higher pictures, the film industry as a whole is still on a low level.

Practical Ideals and Aims

Out of the present situation in the motion picture business, what ideals should we seek to realize? We have seen that attacking local managers or picture houses has little effect. The National Board of Review has been long at work and has done good work but mostly on the surface. It now joins with the National Committee for Better Films which has the motto, "Selection—Not Censorship—the Solution." But why be obliged to select? Why should there be a mass of unfit films? Five states have tried censorship. The industry and politics do not like it. But state censorship enabled Mr. Riegel to bar Arbuckle films out of Ohio by a single word. Doubtless it is a temporary makeshift and tends to cut up some films without changing their tone. But, until the industry is cleaned up at the source of production and distribution, state censorship is a good, though not a final, expedient. It does bring some protection from those who see nothing but money returns in pictures.

The last effort to reform the movies has been the employment of a very estimable man by the association of producers and distributors. Doubtless Mr. Hays took his position seriously. But recent events would indicate that those who employed him were bluffing. At any rate the real makers of valuable pictures have lost confidence in his leadership and feel that he is a mere tool in the hands of the tyrannical money interests. However much he may desire to improve the movies or promise the public, he cannot fire his employers nor dictate their policies. It looks as though the motion picture interests had tried to throw a sop to those who would clean up the whole business.

Realizing the Ideals

How then shall we realize the higher ideals? Mere ideals are nothing unless they become concrete and potently active. All of

us know pretty well what ideals should be incorporated in the whole film world. Different groups might not agree in every detail but a standard for wholesome, clean pictures, historically and socially sound and true to life, can be set. We know what is good and what is bad, what is an asset and what is a liability to the youth of the land. So far as ideals themselves are concerned, no one could ask for more than Mr. Hays has expressed. "The influence of the motion picture on our national life is limitless—its influence on our taste, its influence on our conduct, its influence on our aspirations, its influence on our youth, and its consequent immeasurable influence on our future; and its integrity must be protected as we protect the integrity of our churches, and its quality developed as we develop the quality of our schools." Or again, "I approach this subject, not only from the viewpoint of men who have millions of dollars invested in the business, but from the viewpoint of fathers and mothers who have millions of children invested in the business. Above everything else perhaps is our duty to youth in the situation. I do not have to say that this industry must have toward that sacred thing, the mind of a child, toward the clean, virgin thing, that unmarked slate, the same sense of responsibility, the same care about the impressions made upon it, that the best clergyman or the most inspired teacher of youth would have." (Address to Chamber of Commerce in Los Angeles, July, 1922.) Here is idealism indeed, of the highest order, but until this idealism becomes something more than oratory it cannot do very much in dealing with the men who control the industry and pay the salary of Mr. Hays. He is as helpless as any of the rest of us.

This does not mean, however, that voices in the church and out of it are not to be raised in protest against what one has called "the instances of inefficiency and poor taste and poor artistry and unintelligence and insincerity and greed that permeate the movie industry." An indignant cry of protest in all the pulpits of the land as well as in educational and social circles has already begun to cut the revenue of the industry and touched the movie magnate where alone he feels it—in the pocketbook. The real issue is to get the existing ideals driven home to the masters of the movie industry. Mr. Hays says in the speech already quoted, "The corrections *can* be made. Real evil *can* and must be kept out, the highest standards of art, taste, and morals can be achieved and it is primarily the duty of the producer to do it." Well, there are men and women of practical ideals and of practical faith who believe it can be. There are also high-minded men of wealth who declare it shall be done. They are right now busy producing a "white list" of producers, actors, authors, and all the rest. Backed by the fine idealism of a very large portion of American citizens, who have the interests of our whole civilization at heart, these men can jar the whole industry as now conducted. Without this financial application of the higher ideals the whole opposition seems a war of words.

SURVEYING SPRINGFIELD, MASSACHUSETTS

Rev. Fred Winslow Adams

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Freud's method of psycho-analysis is an attempt to find the weak spot and so correct disease conditions in the human system. We survey a city, for weak spots in order to bring a church into vital relation to its community.

The Place of Surveys

Surveys are the soundings of strategy. Many a church has stranded because it failed to take soundings when the tide of population began to ebb. Many a church has been swept from its moorings because of an inrushing tide of foreign peoples, to which it failed to make adjustment, or because of new thought moulds which it failed to realize, comprehend, and interpret.

Surveys are the time keepers of progress. They tell when the hour has struck. Woe to the church that fails to keep time with the changing conditions of the city's life and adapt itself to them.

Surveys are not modern—only the methods employed. Adam and Eve surveyed an ancient garden. The survey was not a success—not altogether. One might raise the question whether the present antagonism to surveys is inbred Adamic obsession. At any rate, so modern a country as England raised a protest to a census on the ground that an enumeration of the people of England would show the weakness of her fighting force and be a reflection on the work of God. Abraham was almost modern in his survey, for "he went out not knowing whither he went." Too many surveys have been like that.

Surveys had hardly improved by the time Moses organized a staff to survey the cities of Canaan. Like most Sunday school household surveys the staff brought in illuminating reports of prospects good and bad, but nothing was done with their findings for forty years. Their material was, however, rescued from its pigeon holes by Joshua in the next generation, just as Leonardo da Vinci's survey of a canal from Pisa to Florence, diverting the waters of the Arno, was carried out 200 years after his death according to his original plans and specifications. The leftover material of the Inter-Church surveys is faring better than that, so far as the time limit is concerned.

Aristotle, the Father of Surveys

Aristotle is really the father of the modern survey idea; for he first seems to have had a realization of ordered knowledge through classifying and comparing things, in anything like scientific procedure. At one time he had a survey staff of a thousand men collecting material throughout Asia and Greece for his natural

history. You now and then come upon such a startling Aristotelian flashlight as this:

"Do not let your men drink out of the stagnant pools. Athenians, city-born, know no better. And when you carry water on your marches, it should be first boiled to prevent its getting sour."

Aristotle was tremendously indebted to his teacher, Plato, of whom he says: "My attempts to classify the objects of nature all come through Plato first teaching me to classify ideas," while Plato said, "It was Socrates who taught me this game of the correlation and classification of thoughts." When Socrates said, "Know thyself" we had in essence, at least, the modern survey slogan: *Know your city; Know your neighborhood; Know what men are thinking.* Methodism enlarged it to *Know your world,* and in making the world-wide surveys on which the Centenary movement was founded, they did the most scientific and strategic piece of survey work in all Christian history. *Know yourself* needs to be centered in *Know your God.*

The Survey Committee

One of the most valuable features of the Inter-Church World Movement, was its survey material. In a quiet way a small group of men, with the scientific spirit and religious motive, organized in 1921 a Committee on Social and Religious Surveys, with headquarters in New York City. They took over and went to work on the survey material left over by the Inter-Church. They outlined a plan for assisting local committees in the survey of counties and cities. This Committee, which exists solely to serve religious organizations, consists of such notable men as John R. Mott, Chairman; Ernest D. Burton, Raymond B. Fosdick, Dr. James L. Baton, and Pres. W. H. P. Faunce.

This Committee through survey experts and local cooperation has made or is making surveys of twenty-five representative counties in all parts of the United States: a survey of Religious Education in Indiana; the first comprehensive survey of the North American Indians ever undertaken, and other similar surveys. The Committee is issuing a series of eighteen volumes on these surveys such as *Handbook of Successful Country Churches, Handbook for Churches in American Cities, A World Missionary Atlas, The St. Louis Survey, The Springfield Survey,* etc.

Springfield

I am asked to deal primarily with the survey of Springfield, Massachusetts, a religious city survey with social background. Springfield was chosen by the New York committee as a representative industrial, distributing and educational center, with groupings of old and new immigrants, and with church problems typical of towns like, let us say, Minneapolis; Springfield, Illinois; Denver; Akron; or Columbus. The Committee on Social and Religious Surveys cooperated in completing the St. Louis Survey, but Springfield is the first city in which the Committee has made a complete survey on its own initiative.

Springfield was founded less than a decade and a half after the landing of the Mayflower, to be exact in 1635, at the junction of a western trail on the shores of the largest New England river. William Pynchon, who led a little band of colonial settlers thither, named the territory, Springfield, for his English home. Here the First Congregational Church was established, which continued without a rival for nearly two hundred years. Then Francis Asbury threw his cap in the ring. Soon after the Baptists as well as the Methodists secured a foothold, followed in another decade by the Episcopalians. They continue the "big four" Protestant denominations of the city. It is interesting to learn that these three later denominations began work in a new industrial section of the city opened up when the United States authorized its first government gun factory—the Springfield Armory and Arsenal, in 1794. With the coming of the Railroads, in the forties of the last century, the city received another period of rapid growth. It has nearly doubled its population in the last 20 years, outranking every other Massachusetts city in its rate of increase. Today thirty thousand men and women are at work in its 478 manufacturing industries. It is famous as a city of homes and schools.

Organizing the Survey

The project of surveying Springfield was originally presented at the Hotel Kimball by Rev. Galen M. Fisher and other members of his staff, to an invited group of Springfield citizens of both sexes and both lay and clerical. The New York Committee expressed themselves ready to make a nine months survey, bring in a staff of experts, to assume a $17,000.00 budget for the same: providing Springfield would assume the responsibility of an Advisory Committee, an active Executive Committee, with other cooperating committees of executive and editorial capacity, and providing the churches, the Young Men's and Young Women's Christian Associations, Springfield College, Chamber of Commerce, Union Relief and similar social agencies would heartily cooperate. These conditions were enthusiastically met. An Advisory Committee of about forty was secured and an Executive Committee of nine, of which the speaker was and still is chairman, was given administrative functions. An office was opened, the staff of experts came, headed by Dr. H. Paul Douglass and Mrs. Jane Olcott Walters, and the work went forward.

We soon found we were headed into a real job. The first step was to determine the scope of the survey. It was finally agreed to cover:

1. A Survey of Religious Organizations
2. A Household Religious Canvass
3. A Religious Education Survey
4. A Survey of Social Agencies
5. A Recreational Survey

Committees were appointed in charge of each of the five sections. The first real work of the survey was in districting the city

into homogeneous groupings. Ward lines were followed as closely as practical. These districts formed the divisions for our city-wide household canvass and a basis for comparisons in studying the challenge, responsibility and opportunity which the city presents the churches.

The People's Faith

The 135,000 inhabitants were grouped into eleven districts. One fourth of the population is foreign-born. One half the native-born are first generation Americans. There are 2,600 Negroes and about 200 orientals, mostly Chinese. These 135,000 people were found to be divided fairly evenly between the Protestant and Catholic faiths. The Protestants having 47 per cent, Catholics 45 per cent, Hebrews 6 per cent, and other faiths 1 per cent. We found one district with only 7 per cent Protestant population and another as high as 80 per cent. We found the down town water front was largely Catholic, while the Protestants were in about two-thirds majority in most of the uptown residential sections. Of the 43 Protestant Churches representing 14 denominations, 83 per cent of the membership is covered by four major denominations—Congregational, Methodist, Baptist and Episcopal. There are 14 Roman Catholic Churches, 2 Orthodox Catholics and 6 Synagogues.

Responsibility has a further indication in the findings from our canvass, which show that 34 per cent of the Catholics are foreign-born, and exactly the same percentage represent the Protestant rural-born. City born is 48 per cent in each of the two faiths, while the Protestant foreign-born is 16 per cent and the Catholic rural-born is 16 per cent.

It is impossible in my brief time to give even a general idea of our method of work, our findings and results. We now possess adequate information of our city, district by district, and as a whole, which will enable us to plan strategically for a bigger and better Springfield.

I merely hint at three high spots in which we found our failures to measure up to our tasks.

I. Missionary and Community Responsibility

Taking the year 1921, the average member of the Methodist Church gave for all purposes $24.00 a year, Congregational $22.54, and Baptist $15.39. Of their giving for the benevolent budget the Methodists led with 31 per cent of the whole, the Baptists are next with 21.9 per cent, while the Congregationalists drop to 8.8 per cent. The largest Congregational Church of the city twenty years ago was giving $15.00 per member for benevolences. It has gradually decreased to $2.60 per member in 1920, while the largest Methodist Church had increased from $1.41 a member twenty years ago to $10.59 a member in 1921. A Baptist Church of 500 members has increased in twenty years from $1.08 per member to $15.64 in 1921, the largest gain in benevolent giving of any single church. The other Baptist Churches did not keep pace with

this. This increase in benevolent giving was characteristic of the Methodist churches generally of the city, and to a less extent of the Baptists, and is explained by the fact that these churches had cooperated in the great forward missionary movements of their denominations, while churches in other denominations had been following "the even tenor of their ways," but down hill instead of up.

Social conditions calling for action were revealed in that 43 per cent of the juvenile delinquency takes place in the lower down town district along the river front, and that the majority of our children of all ages live in districts which present the greatest dangers to childhood and the least opportunities for normal wholesome development.

We determine the size of a church, not alone by membership, but by its program of activities, its services and ministrations to its community.

Our survey of church tasks indicated two churches, South Congregational and St. John's Congregational (colored) with a community-wide program and social service that probably not two per cent of the churches in America have attempted. Another church has been conducting a Health and Personal Problems Clinic with helpful results. Other churches have already been stimulated in this direction by the survey. We also found that Hartford, Connecticut, a city of the same size, had four churches to our one doing this broader type of work.

II. Church Membership

Our churches are in the main well located. Our pastors are far above the average in educational qualifications. Our church property in most cases is lacking in modern equipment for work. There are naturally some splendid exceptions. Most of our churches were standing twenty years ago. Springfield has doubled in population in the last twenty years. Some of our churches were standing fifty years ago. Fifty years ago Springfield was a city of 23,000 people and of course without gas, electricity, telephone, wireless. There were no trolley cars or automobiles. The City Directory of that date gives 33 saloons and 16 candy stores. There are now 180 candy stores, and no saloons. The City Directory of that date announces three nurses and two clairvoyants —the City Directory of this year gives 130 nurses and no clairvoyants. This is in itself suggestive of the fact that in the main our churches have not been built for conditions under which we are living. Worse than that some of our leaders are still living intellectually in the moulds of twenty and even fifty years ago.

Our churches are growing, but the four major denominations show a net growth in twenty-one years of only 280 per year, or 64 per cent increase. For every ten new members we lose six, getting a net gain of only four in ten. The fact that the greatest loss (37 per cent) comes through revision of the rolls indicating the need of a Central Bureau for recording transfer of church members from city to city. This might be a task worthy of genius

of the Federal Council. But the real remedy lies back in a better religious education of children.

The household canvass revealed an army of unchurched. There are half as many unenrolled adult Protestant church members in Springfield as there are enrolled. There are 26,500 adult Protestant church members, but only 17,000 are members of Springfield churches, leaving 9,500 whose letters have never been presented, and 14,500 adherents, but not members. That means for every 100 adult members enrolled there are 56 members not enrolled and 85 adherents not members, or for every 100 members we have 141 prospects awaiting our endeavor. To this must be added nearly 300 non-Sunday school pupils under twenty-one, for every 100 enrolled.

III. Sunday School Enrollment

Our greatest weakness appears to be in our Sunday or church school field. Our churches derive only 25 per cent of their increase from Sunday school membership under twenty-one. Only 36 per cent of our Protestant youth under twenty-one are enrolled in our Sunday schools, the highest rating, 59 per cent, being in the group nine to eleven years of age. Most of our larger schools are made up of adults, having but a small per cent of children of school age (5-15) or young people (16-21). One school with 747 members had only 231 of school age. A notable exception is St. James Methodist, with 212 children of school age out of a total enrollment of only 330. Its young people added, brings the figure to 245 youth out of a 330 total. But the boys and girls begin to drop out of Sunday school in great numbers at eleven years of age. This is the peak of attendance. Even the Boy Scout movement which begins with twelve year old boys reaches its peak the second year, that is, age 13.

At first we thought this a peculiar Springfield misfortune, but when Dean Walter S. Athearn interpreted these figures at our Programizing Conference, he said the eleven year peak was true of other city surveys and of the Indiana State Survey, and probably of the country at large. It is the same age at which children begin to drop from our public schools. It is symptomatic. This peak has been pushed up four years in Malden since the establishment of their School of Religious Education, with its teachers-training and week-day sessions for children.

Survey Strategy

The Springfield Survey has resulted in findings now being carried out, for the organization of a Council of the Christian Churches, a Council of Religious Education with a high grade Superintendent and adequate training of both teachers and youth, a conservation of all survey material, continuation of periodic household canvasses and union church efforts in social and religious strategy.

This Survey was greatly aided by cooperation from the Springfield Planning Commission. The Commission guided by what is

called the curve of population increase, tell us that in the next twenty years Springfield must be ready for a hundred thousand more people, which will make it the second city in population in the State, and the third in New England (Boston, Providence, Springfield). Fifty-four years ago, the then mayor of Springfield in laying the corner stone of Trinity Methodist Church said the Trustees and Society were "not building even for a Springfield of 25,000 inhabitants" (the city then numbered 23,000) "but for the future generations, for a Springfield of 50,000 people." This seemed a wild dream yet in the last twenty years Springfield actually doubled its population, and now the Planning Commission by zoning ordinances, widenings, restriction of industrial territory and other means is helping the city get ready for an additional 100,000 people in the next twenty years. With such a thought before us, what may the Church not do if she looks forward ten or twenty years? Indeed what is there for her if she doesn't, and what will become of the city's spiritual leadership? In one of our rapidly growing industrial sections we have a Community Methodist church—the only church in over a mile radius. This church was made possible by a gift of $60,000 from Trinity and $10,000 from the Centenary fund. It becomes a simplified problem in Christian strategy to look ahead in such a territory and plan the right of way for such a community enterprise and adapt its program to the varying needs of the entire community. Trinity Church itself has moved into the Forest Park residential section, and is now building a modern church plant, which in architectural beauty, worshipful feeling and practical equipment for community work, will not be equalled in the city, nor for that matter perhaps in all New England.

Since its advent in Forest Park the seven churches in that territory have united in a Council for united effort and mutual welfare, and are opening a School of Religious Education on April 4.

In the face of a survey it is easy to look ahead in all sections of a city, not only to the Christian strategy of ten years, but of a much longer period, and to plan accordingly.

If the cities of America are to be saved from that materialistic spirit which seems to be inherent in the growth of a great city, now is the time to plan for spiritual progress. Never were conditions more plastic nor opportunities greater for the Christian Church than in the hour now striking.

"This is the city that will stand
A light upon a nation's hill,
A voice that evil cannot still,
A source of blessing to the land:
Its strength, not brick, nor stone, nor wood,
But justice, love, and brotherhood."

PRACTICAL RESULTS FROM SURVEYS

George L. Nuckolls

Pastor, Washington Park Methodist Episcopal Church
Denver, Colorado

An accurate and comprehensive understanding of the facts fundamental to planning a church program is the first result of a properly conducted community survey. You can neither lay out an intelligent program, nor arrive at a basis for determining the goal to be aimed at, or the results to be expected, until you know thoroughly the contributing factors in the community's life.

The "Goddess of Guess"

The primary purpose of the survey is the redeeming of our programs from the tyranny of the "Goddess of Guess." Statements based solely on impressions and opinions become fixed convictions concerning communities and constituencies and presently are current in not only the neighborhood affected but through the widening circles of the church. It is surprising how much statements spread and how readily they are passed on as absolute truth when they actually originated in the happy realms of somebody's fancy. For example—"The Negroes are taking this action. There is no place here for a church for white people," had become the accepted judgment of church folks regarding one neighborhood. They were about ready to surrender their property at a nominal figure and forsake the field to the "increasing hosts of Negroes who were flooding the community." A house to house survey revealed the fact that fewer than 200 Negroes lived in the parish and these were on its outer edges and only by indirection affected the church program in the least.

Epworth Church, Denver, faced the same proposition. The sentiment there was becoming organized that the Jews and Catholics were taking the place—so called far-sighted business men thought it wise to anticipate such a movement and sell while the selling was good. Ezra N. Cox, the Pastor, lead in a survey of the community. When the survey was completed the church knew positively that less than 10 per cent of the population was Catholic, with not fifty Jewish families living within the bounds of the parish and that practically 50 per cent of the constituent population has no choice of church.

In a community "hopelessly Catholic" St. James Church, New York City, found over 2,000 Protestants, unattached to any church, residing within four blocks of the church building. Instances could be multiplied almost without limit showing that the only way to know your community is to survey it. You can't rely upon anybody's guess concerning it. In every parish there are undiscovered fields for service and resources of power brought to light by the community survey. The church that knows its neighborhood can discover what to do with it.

The Community Survey

The community survey discovers community interests and needs. You would not try to sell sand in the Sahara or to peddle ice in an Eskimo Village and yet a good many of our church have done almost as badly as that. In fact, most of our churches of yesterday were not evolved out of the life of the community they are trying to serve, but were built with a particular type of church member and church service in mind. This service had to do chiefly, if not wholly, with the Sunday morning and evening preaching and the mid-week prayer meeting. If funds permitted, there would be a parlor where the ladies' aid and missionary societies could hold their stated meetings. The pastors and building committees wanted that kind of church. The membership accepted it; the constituency endured it because they knew nothing else to do. It did not come near many of the urgent needs of their lives. Then, too, constituencies change and a well-to-do neighborhood in an American city today is tomorrow a rooming house or tenement section. Where a thousand people lived, ten thousand exist. And yet, with the population increased ten-fold, the church finds itself with congregations diminished to the point of despair. This is not because the new element in the community does not want a church. The social halls of the neighborhood, the amusement places, clubs, etc., will be crowded. Forums of the discussion of industrial, social and economical issues will attract thousands.

Unrecognized Needs

In a certain eastern city a group of people numbering thousands erected and now maintain a great building which is the center of their social, religious and political interests. They own most of the property in that neighborhood. From our point of view the tragedy of the situation lies in the fact that this building is within a block of four Protestant churches, not one of which saw in these people an opportunity and challenge to service. Needless to say, they are practically removed from the field of the church's influence. The people want a church all right, but they want a church that knows them and their needs and that is making at least some intelligent effort to articulate its message and ministry in terms of their interests. The survey will help us to do this.

Reclaiming a Church Parlor

One metropolitan church had a beautiful parlor suite; the windows were elaborately curtained and the floors richly carpeted. Except for the monthly meetings of certain ladies' societies, these parlors were never used. A community survey revealed no need for a parlor but showed an imperative need of a Mothers' Club where talks on hygiene, care of babies and children could be given and demonstrated. In this section many mothers worked out. A kindergarten for the care of their children was a prime necessity. The parlors became a community health center and clinic, alternat-

ing with kindergarten activities, overflowing the capacity of the rooms. The young women in factories, laundries and other industries nearby were in the habit of eating a hasty and inadequate lunch, spending the rest of their noon hour walking the streets, window shopping to their social discontent, or in companionship with young men whom they happened to meet on the streets, under conditions that, to say the least, were far from wholesome.

Converting a Kitchen

The church had a kitchen and small dining room used for the occasional church dinner to which nobody went who needed to go. These girls and others like them had been working in this community for years, but the church either did not know they were there or else failed to see in their presence any opportunity for Christian work. Following this survey a wise leadership opened this kitchen and dining room during the noon hour to girls and women, invited them to use the rooms as well as the church parlors where there was a piano. In a very short time this parlor became a reading and rest room. The songs played were not always found in the hymn book or heard in the morning church service, but what they lacked in piety they made up for in zest, and the church captured the time and interest of a great group of people.

Reaching Girls and Boys

In the terms of a survey's expectation a group of boys and girls with leisure hours means boys' clubs and girls' clubs, Scout and Camp Fire groups, it means re-fashioning the church building into the community's need, means making a parlor into a rest room or even into a kitchen and a Sunday school room into a community hall with adequate facilities for pleasure and social recreation.

Central Park Church, St. Paul, Minnesota, through its survey evolved a program of community service through a daily vacation Bible school reaching about 450 boys and girls. Social rooms were equipped, providing entertainment and social fellowship for from 500 to 1,000 people. Instead of the association of pool halls, the public dance, and similar amusements, young people were brought together in these club rooms and into the wholesome fellowship of the church. As a result many of them found their life companions, established homes and are now active in the life of the church.

It would require a book to tell the story of the work of the Goodwill Industries developed following this survey. Suffice it to say their operation has greatly reduced poverty by providing definite work for many unemployed, while, through week-day activities, juvenile delinquency in the community has been decreased at least 50 per cent.

In a metropolitan center one church found the older boys and young men of the community were being brought into harmful contact through local pool rooms and that hundreds of the young people were attending the nearby motion picture shows, the influence

of which was anything but good. Following the survey this church opened its own billiard room and put in a motion picture show, had its Sunday-school room made over into a community hall for this purpose thus saving the lost, and what is more important, saving the loss.

Using Leisure for Education

In still another center the leisure hours following the close of the school day were turned into periods of interesting activity with classes in basketry, sewing, home economics and hand work, while those interested in music and unable to pay for instruction were given free lessons in piano, violin and group singing. There may be more encouraging sights than seeing a group of East Side New York children, who, just a few months ago, were a social menace because of the undirected street play of their lives with its consequent temptation, giving a Haydn Night in music—but there are not many such.

Grace Church, Denver, found itself the center of a population of working people with much interest in life and little interest in the organized church. In addition to a community service program of week-day activities, having last year an attendance of over 75,000, this church organized the Denver Open Forum where leaders of modern movements are heard every Sunday afternoon on questions of interest to the common people. This Forum is operated by a committee of one hundred, fifty of whom are delegates of as many labor bodies; the other fifty is made up of the Governor of Colorado, Mayor of Denver, representatives from the American Legion, Parent Teachers' Associations, Woman's Clubs and Teachers' Associations and members of practically every religious denomination. Beyond any question this Open Forum has helped in a large measure to promote a clearer understanding and a better feeling between labor and the church.

House to House Visitation

House to house visitation will generate community goodwill by reminding the people of the presence of the church and its desire to serve. To ask what does the church get out of it is to wholly miss the point of the survey and the consequent program. Increasing membership must be thought of not in terms of the church's gain but of the church's wider service. Some statistics will be illuminating as illustrating the direct results of intelligent programs based on information gathered in community surveys. Grant Avenue Church, Denver, has increased its membership from 650 in 1916 to 1,440 in 1922. Its staff has been increased from a pastor working alone to seven workers. The Sunday school has grown from 570 to over 1,600 and its property valuation has increased from $40,000 to $125,000 by additional building in the last four years. In 1920 one church in New York City reported 579 members; in 1922 the same church reported a membership of 724. The Sunday school enrollment went from 306 to 574. All

this took place in a district rapidly passing from a residence into a tenement and rooming-house type and grew out of needs and interests revealed in the survey.

The church at Sioux City, Iowa, Earl Hoon, pastor, reports as a result of the survey, and the program growing out of it, a constituency in which over 1,800 people expressed a desire to place their membership in the Methodist Episcopal Church. In the last three years only eight Sundays have failed to witness accessions to the membership, more than 900 joining the church during that time. Some of the items of service based on survey revelations are—a church friendship meeting, held Wednesday evenings with a present attendance of nearly 400; a social service department reporting a supply room where food, coal, clothing and other necessities are to be had by those in need. For the ministry of healing an ambulance is maintained and a group of doctors and nurses are at hand to serve. And what more shall we say? Time would fail to tell of field after field where the church has been redeemed from failure and its presence justified in its wider service for God and man. Suffice to say that in practically every field where a survey has been made and a program developed to meet the conditions revealed by that survey, the church attendance and membership has increased; staff workers have been added; the Sunday school has experienced new life; programs of building and improvements have followed long periods of inactivity and decline; the community life has been literally transformed, while the church has experienced the supreme joy of a great service.

All roads of thought lead to one conclusion—*the community survey is the intelligent way of arriving at an adequate program of community service.*

THE APPROACH TO THE IMMIGRANT THROUGH THE GOODWILL INDUSTRIES

Rev. E. J. Helms

Superintendent of the Bureau of Goodwill Industries and Pastor of the Church of All Nations Boston, Massachusetts

"Instead of the thorn shall come up the fir tree and instead of the briar shall come up the myrtle tree." Isaiah 55. 13.

"Behold I make all things new." Revelation.

The immigrant did not come to the United States of America to get religion, but to get rich. Many are soon disillusioned. Not knowing English, they are slow to get a job and the first to lose one.

They have developed our resources and built our cities. They have made it possible for us to reach this Council in safety on the trains. They minister to our comfort in this hotel. Many are too proud to beg. I know a district superintendent in this room, a graduate of a European university, who, on his arrival in this country, nearly starved before he found work in a section gang out west. He who befriends a foreigner industrially may make a good citizen and a Christian instead of a radical.

One half of the thousands employed in the Goodwill Industries of our church are foreigners. In Los Angeles, the Goodwill workers are ninety per cent Mexicans, in Boston and elsewhere the average is fifty per cent foreign. A half a million foreigners are reached every year by our Goodwill Industries in a Christian industrial way in our factories and stores. In our industries, they are turning old things into articles of use and beauty. In this task of transforming things, our Goodwill methods are transforming unfortunate men and women into useful and beautiful Christians.

The Story of One Rug

In the transformation of this sample rug made from a ragged old carpet, the following persons had a part in the process:

1. A Methodist chauffeur, who eleven years ago was a drunken Irish Catholic, but who is supporting his family and helping his daughter through college. He brought this old carpet from a suburban home to be transformed by our Goodwill rug factory into this beautiful rug.

2. An English shipping clerk who supports a sick wife by work in our Goodwill Industries. He was discharged by a department store after a severe sickness. The Industries have kept him and his wife from going to the poor house.

3. A Yankee, a liberal arts graduate of Harvard University and also a graduate of Harvard Law School, who in our Goodwill Industries is slowly coming back from a dissipated and ruined career by managing the city end of this rug factory. He made out the order for this rug.

4. A college boy, who is working his way through Boston University, helped in the making of this rug. He is learning a trade and supporting himself by day and attending the University night school. He is preparing for Christian life service in an important mission field.

5. A cripple from Canada, rescued from an immoral neighborhood when a boy, wove this rug. He is one of the most important citizens and Christian leaders in the little village where this goodwill factory is located.

All these had a hand in making this rug. All these by the Goodwill methods of "saving the waste" have been converted into useful Christian citizens.

Saving the Waste

Waste materials, collected by the Goodwill Industries, are converted into the paper on which your Advocates are printed or on which you write your sermons, or with which your houses are shingled.

From some of the poorest of cloth, Goodwill Industries are now making a yarn with which they are weaving Goodwill blankets and rugs like these beautiful samples you see here. Many foreigners are employed in this work of remaking garments, shoes, furniture and the tranformation of old things into new.

The foreigner is learning English in our factories and he is beginning to worship in our churches of Goodwill which are being organized in our plants. Where there is a church affiliated with a goodwill industry, the industry is bringing a group of folks now alienated from the church, into a close and vital relationship. The Goodwill Industries of our church are seeking to Christianize the present industrial order by a practical demonstration of the Christian principle that "service" and not "profit" should be the chief purpose in the existence of a business or a life. The Goodwill Industries are blazing the way for regular industries in the right treatment of the foreigner. Our immigrants in the Goodwill Industries are growing souls as they turn "the briar and thorn into fir and myrtle" and out of the waste are "making all things new."

The churches' slogans in the Goodwill Industries are:

"Not charity but a chance."
"Not profit but service."
"Save wasted lives by saving wasted things."
"The best help is the help that helps others
to help themselves by helping some one else."

Through industry we are Americanizing and Christianizing America.

THE HUMAN APPROACH TO THE IMMIGRANT

Rev. Kenneth D. Miller
Director of The John Hus Neighborhood House
New York, New York

The very wording of my subject is based on a presupposition, which, if universally adopted, would revolutionize our social and industrial order, and do much to solve some of the most pressing of our social and religious problems. This presupposition is that the modern immigrant to America is human, with human rights, human needs, human feelings as fully developed as those of the first immigrants to our land who came over in the Mayflower.

"Robots of the World, Unite"

It is just because the immigrant has not been recognized in recent years as a human being, with human rights to be safeguarded, human needs to be met and human feelings to be respected, that his coming has been attended with such serious consequences. The Czechoslovak play, "R. U. R.," has added a new word to our English vocabulary, namely, the word "robot." This play depicts the invention of mechanical men who can do all the work of the world as unthinking, unfeeling automatons. It also describes how these "robots" eventually destroyed the society which created them through a great revolution in which the watchword was "Robots of the world, unite!" If the author had wished to satirize our American industries system, he could not have chosen a better medium. For in our industrial world the recent immigrants have been just "robots," nothing more. They came over here to supply the demand for cheap labor necessary to that expansion of American industry which has been the marvel of our day and the means of amassing countless and measureless fortunes. The fabulous wealth of America has been produced by the toil of the immigrant. These foreign laborers formed a part of the necessary machinery, an important part, it is true, but still, machinery. "The Iron Man of Industry" has had them in his grasp, moved them around in accordance with his desires, paid them what he had to pay and worked them to the limit of endurance, with no thought or care for the essentially human elements in their life, home-making, the development of character, the feeding of the intellect and the soul. Th immigrant has been like a part to a Ford car. He has been produced by the millions. He has been easily replaceable everywhere. He has been cheap. He has been subjected to horrible abuse, and unbelievable wear and tear. When he breaks down he is sworn at. He is designed to make the machine run at the greatest possible speed and with a minimum of squeak and rattle.

It was only when these "robots" united to assert their human rights that industry realized that they had to do with a human problem. At first astonished, industry later became alarmed at the development of "radicalism," and the cry went up: "If these

people are to talk and act as if they were really human beings, with human rights and needs like ours, then it is time they were sent back where they came from or shown their proper place, which is to do our work for us, and not to share in the material and immaterial profits of that work in the way that we human beings naturally expect to do."

Human Beings or Machine Parts

For a time, some of our manufacturers were frightened into believing that perhaps there were some human beings among the immigrants after all. But now they have apparently recovered from their fright, or else they are possessed by the still more awful fear of losing some of the big profits that are looming up ahead, for with one accord the Manufacturers' Associations and Boards of Trade are contending that the present restrictions of immigration should be removed to allow more cheap labor to come in to do the rough work of industry.

It is noteworthy that nothing is said about inviting these people to share our life with us. New parts are needed for the machine, that is all. Some of us are spending most of our time seeking to repair the damage done or alleviate the suffering caused to human bodies, hearts and souls by just such an attitude. If the bars are to be lifted again to admit unrestricted immigration, it is our duty as Christians to insist that they be lifted to admit human beings to the full exercise of their human rights and to a full share of the blessings which America can bestow upon human beings. But if it is proposed only to let in more robots, to build more railways and live in railroad camps, to work in steel mills and live in steel towns, and to run our factories and live in "little Italy," then, in all fairness to those men and women who now look towards America with eager faces of hope, we cannot, we dare not admit them to an America where their hopes will be blighted, their health undermined, their hearts frozen, and their souls shrivel in that cold and heatless system which we call American industry.

But how shall we, representing that minority which believes the immigrant to be human, approach those who are already here and who may come, so as to meet their human needs and preserve their humanity in the midst of an inhuman social and industrial order? Aside from fighting tooth and nail for the humanizing of our social and industrial life, aside from insisting in season and out of season that these people are our brethren and are to be looked upon and treated as such, what practical expression can we make of our sense of brotherhood? In what way can we soften and humanize the touch of America upon the lives of these men and women as it seizes them and begins to mould them into the citizen of tomorrow?

Make the Stranger Feel at Home

What are some of the outstanding needs of the immigrant as he comes to us? He comes to us as a stranger and takes up his

abode in a strange land. The feeling of strangeness, of loneliness, and of homesickness is paramount at the beginning. Then begins the process of adjustment to new conditions, to a new mode of life, to a new government, and to a new point of view. Certainly it is clear that his greatest need at the outset is that of a guide, interpreter and friend, one who will protect him against exploitation, advise him, befriend him and explain and interpret to him the bewildering conditions which he confronts. America does offer to him material advantages, educational advantages, and a form of Christianity which was unknown to him at home, but he needs advice, encouragement, guidance and friendship to see these opportunities and to take advantage of them. And as we minster to these practical needs we again come face to face with the economic problem. The wages and working conditions prevailing often do not permit of the establishement of an American home or the maintenance of an American standard of living. Along with the opportunity for material advancement there should be opened to the immigrant the oportunity of knowing the best that there is in our American life and the possibility of aspiring unto that best. And his economic conditions should be made to facilitate rather than hinder the retention of his old-word religious faith and the assimilation of the best religious heritage of America.

To touch these human beings and meet these human needs, it is absolutely necessary that a human approach be found by human personalities, filled with divine love for human beings. In our modern emphasis upon organization and system it is well to remind ourselves that men and women cannot be organized into the Kingdom of God, and that no mechanical readjustment of the social and industrial order will entirely meet the human needs of these immigrant laborers. Social and religious workers as well as the employers in industry are prone to deal with the immigrant in an impersonal way. They are cases. They constitute a Problem or a Peril. We gather in our conferences, sit in our swivel-chairs and plan with Americanization committees to transform all of these "foreigners" into good American citizens by some pet scheme of ours. The chief reason why all immigrants resent the so-called "Americanization" movement is that it is so often doctrinaire, impersonal, holier than thou paternalism.

Program Essentials

In the conduct of our Christian work among the immigrants there are five essential elements. We must have a plan, a purpose, a plant, a purse and persons. We must devise a statesmanlike plan for the Christianization of one third of our population. The hit-or-miss, opportunist method of approaching the problem is wholly inadequate. We must have a great dominating Christian purpose to make this land Christian and to bring all who live here into subjection to Him. We must have good plants for the conduct of our work, worshipful church buildings with adequate equipment for a week-day program. The old-time mission in an abandoned grocery store with broken-down chairs and a wheezy

harmonium will not fill the bill. We must have a purse and a long purse. All of these things the Christian church is awakening to provide. Let us thank God for that! But the most important element of all is the person to do the work, to be the guide, interpreter and friend. The most statesmanlike plans conceived in a committee room cannot be carried out except by persons. A high and lofty purpose is of no value whatsoever unless and until it finds lodgment in the breast of some man or woman who is willing to consecrate himself to its accomplishment. The most complete and up-to-date plant in the world remains but brick and stone and mortar until operated by God-sent and God-filled personalities. The longest purse, the most adequate budget, represents but money thrown away unless it is entrusted to persons who will use the money for real service to humanity. We have too much religion by proxy and not enough by proximity. We seek to discharge our Christian obligation too often by purse instead of in person. We often put ourselves in the same position as the man who sought to woo a maid by standing on one bank of a wide river and shouting caressing words across the torrent. We do not get close enough to people.

We must come to know people, to understand them, to share their thoughts and appreciate their difficulties and their aspirations. We should have some understanding of their racial backgrounds and national characteristics. We cannot lump all "foreigners" together, or confuse Russians with Poles, or Hungarians with Bohemians without giving offense to the self-respect and pride of these various groups. Each nationality has a psychology of its own, and it is quite as necessary that we understand the mind of the immigrant as it is that he come to understand the mind of America.

We must come down where the people live in our sermons and in our service programs. We must remember that their minds are being fed by the pictorial newspapers, the yellow journals and the moving pictures. Our message, our service must be simple, concrete, pictorial, or it will go over their heads, and there will be confirmed in their minds the belief inculcated in Europe that religion is not something to be understood but rather something mysterious to be believed involving only such obligations as can be satisfied by the performance of rites and ceremonies.

But let not our approach be that of a superior to an inferior, in which we deign to stoop and give a helping hand to the poor benighted souls and uplift them to the high and lofty plane which we occupy. If we cannot meet the immigrant as man to man, as brother to brother, it were almost better that we did not meet him at all.

And most important of all, we must banish from our hearts every vestige of racial prejudice. We must brush aside racial and nationalistic barriers as easily and naturally as did Jesus himself when he approached the woman of Samaria. These are our brethren for whom Christ died, as valuable in the sight of God as any other folks. They are human beings who need friendship,

advice, protection and love. They have the same sort of faults, temptations and sins as we have. Their human nature needs to be changed as our does. This will only be accomplished by the power of God working in and through men and women and leading them to consecrate themselves to self-sacrificing, brotherly service to their fellow-men.

When God wanted to save the world He did not work out a scheme, or devise a plan, or propound an idea or found an institution. He sent a Person to love the world and to die for it. If we would save the immigrant we must send persons who have that same sympathy for the down-trodden and oppressed, the same appreciation of the divine in every man, the same warm, glowing love for folks which led Jesus to make the greatest gift that anyone can bestow—Himself. Give us more such men and women, and the immigrant is saved, for then the human approach to the immigrant will be found to be the Divine approach.

ILLUSTRATIONS FROM CLINTON STREET CHURCH, BINGHAMTON, NEW YORK

Rev. Fred. W. Church

Pastor, Clinton Street Church
Binghamton, New York

I need make no apologies for speaking in a purely personal way. Whatever I have to contribute to this discussion has been worked out in my own field of labor. I bring it to you as what I believe to be one type of the human approach to the foreign speaking groups you may find within your community.

From books, periodicals, conferences, and observations in many fields, I had gained certain ideas as to the proper sort of an approach to these foreign-speaking people. Unfortunately, either my contacts had been insufficient and my reading too narrow, or the problems of my parish were most peculiar. For I soon discovered I had to attempt something far different than I had originally supposed, if a really worth while piece of work were to be done.

Misconceptions

Let me state briefly the misconceptions under which I had labored. I had supposed it would be possible to build a Methodist Church in the midst of a Catholic community by a process of peaceful propaganda, gradually drawing certain individuals out of the old into the new. I had supposed it might be possible to graft a new foreign speaking membership upon the depleted membership of an old American Church. I had supposed these people would be attracted by the ornate forms of worship. I had supposed it would be possible to approach them in terms of their old faiths, putting new wine into old bottles. I had supposed it would be possible eventually to build a Methodist Church out of the boys and girls from Catholic homes, who came to us for one purpose or another. I had supposed many other things. But all of my suppositions were wrong, at least as far as my field was concerned. I had failed to understand the people with whom I had to deal; and leaving out the human equation, it was necessary to make a fresh beginning from the very bottom.

Lessons Learned

After many months of contact with the people of my parish, I came to know the following general facts. Roman and Greek Catholics, and Russian Orthodox by birth and training, these people either remained true to their first faith, or rejected the ecclesiastical system while clinging to the essential teachings and rites of the church, or else cast all faith overboard. Those who have thus far survived the shock of transplanting from old-world environments to new world conditions, and who still cling tenaciously to their old churches and faiths, will no doubt make better Roman and Greek Catholics than they ever would Methodists.

They are joined to their idols; we let them alone. Those who cling to the doctrines and rites of the old faith, while rejecting the system, are chiefly concerned with small matters. They differ from the old only as Tweedledee differs from Tweedledum. Largely they are shallow thinkers, chronic kickers, and slow movers. We have enough of such people in our Protestant Churches today without increasing the numbers. If any other Protestant Church shall court relationships with these new national churches of Europe, we should thank God and take heart. Then, those who have rebelled against the Church have done a thorough job of it. Because in what they had been taught to believe was the true religion, they, upon examination, found little of value, they have rejected all religion. They have discovered the art of independent thinking, and refuse to accept those ancient and time-worn traditions whose only authority is the arbitrary dictum of this council or that prelate. They are enthusiastic, full of a genuine passion for that sort of social righteousness which they found lacking in their old church, and which, by the way, is none too conspicuous in any church. Taken as a class, they are peaceable, respectable, law-abiding, morally and spiritually superior people, who, although they deny religion, are among the most religious people I have ever met. They are social radicals, almost without exception, ranging from light pinks to blood reds, with the majority of the deeper dyes. These are the stratas in my own community. If you faced such a community, what sort of an approach would you make?

Community Groupings

There are, I am aware, some who may successfully take a very independent course of action, looking to neither one group nor the other, drawing individuals from one group and the other, irrespective of their previous affiliations. However, I am convinced that the stratifications of my community are too deeply ingrained to be obliterated, or even ignored. The people of these various groups are not found working together in any other organization. Each is anathema to the other. They fight and wrangle whenever and wherever they come in contact, and there is no suspicion that they will join hands in a Protestant Church any better than elsewhere. So we have chosen what seems to us to be the best possible course: We leave the Roman and Greek Catholic people strictly alone. We encourage and assist the Nationalists in their desires to establish a church of their choice, which we will even undertake to house. Then we give our time and thought and energy to the anti-religious, anti-church, radical groups. Now this is not so great a predicament when we consider that more than twenty-five per cent of our people are in some way or other connected with these groups.

Open Forum

Our method of approach (outside of the regular religious and social activities common to all programs) has been as follows: In

our Open Forum we make possible the free discussion of all sorts of topics—social, political, industrial, national, and religious. We place no barriers against anything or anyone. We welcome criticism of all kinds and from any quarter. We speak the truth simply and fearlessly, as far as we know the truth and understand it, and leave it to the judgment of each man, to accept or reject. While attendance may at times drop to a mere handful, we continue to hold the center of the stage as an educative force.

Educational Program

Second, we provide meeting places and activities for the various groups. A sewing class is a very inoffensive thing in itself; but our Lithuanian Women's Sewing Class is 100 per cent radical. So is our Slovak Public Speaking Class, and our Lithuanian Advanced Grammar Class. And our Ukrainian Club is about 200 per cent radical. Both our Sunday school and our Week Day Church School are more than fifty per cent composed of boys and girls from radical homes. In our English classes are men and women who are so anti-present-order-of-things they would not go to an English Class in the public school. All told, we are reaching about two hundred of these men and women every week.

Results

The results of these contacts have not been of such a character that we are able to tabulate them with any degree of accuracy. But certain things have been accomplished worth while. First, a new conception of religion and its place in life has come to many of these people. Almost without exception, the leaders of the various radical groups are sympathetic toward us, and render us valuable assistance in breaking down the prejudice of their respective groups. In some cases we feel that at the present we could detach certain individuals from their groups, did we so desire; but we had rather leave them within their natural groups to be the leaven which will ultimately leaven the whole mass. Another direct result we can see is in the attendance of certain of these people upon the regular services of our Church. We have people who attend our services, with a good degree of regularity, who have not previously been in any church for more than twenty years. We have adults in our Sunday school who have never even so much as had a Bible in their hands until coming to us. By reversing the usual order of procedure, and reaching first the parent, we now have entire families connected with our work and attending our religious services. A third result of this contact is manifested in a willingness on the part of certain of these groups to combine forces with us in the solving of mutual problems. For example, there is a growing consciousness among our people that their children should receive definite moral instruction. They realize that they are better men and women for the training received at the hands of their old churches when they were boys and girls. With two of these groups we are now work-

ing toward a possible combined school of instruction, in which we will share with their leaders in the moral, religious, and social training of the children. I am not a stickler for names, provided I can get the thing done I am interested in. If together we can provide means for the necessary training of these youth, I will be willing to leave the naming of that institution to them, even though they name it after Karl Marx.

I am well aware of the fact that there are many who would object to linking the church so closely with the radical groups. I do not defend all that happens in such groups, nor even in these groups with which I have to do. But I do hold that fundamentally the basis of radicalism is not in opposition to the teachings of Jesus; that if the high spirit of enthusiasm and devotion manifested in these radical groups can be infused in the Christian church, we will be the better for it; and that if the spirit and teachings of Jesus can find entrance into the lives and purposes of these radical peoples, they will arise and put to shame us calmer people who sit by, and scarcely know that the world is in the throes of a mighty revolution.

THE HUMAN APPROACH TO THE IMMIGRANT AS ILLUSTRATED AT THE PEOPLE'S HOME CHURCH AND SETTLEMENT, NEW YORK CITY

Rev. Paul DuBois

Pastor, People's Home Church and Settlement
New York City

The People's Home Church and Settlement is located on the lower East Side of New York City in a foreign-speaking community populated chiefly by people of Italian and Russion origin. The Census District in which our church is located comprises nine city blocks in which there is a population of 20,000 people of whom 6,500 are Italian-born Italians. Adjacent to this district is another Census District comprising ten city blocks with a population of about 20,000 people of whom more than 5,000 are Russian-born Russians. Through the fifty activities which we carry on during the week, including six or seven services on Sunday, in English, Italian, and Russian, we aim to reach the people of this foreign-speaking community through a program of Religious Education and Social Service.

A Summer Camp for Training

As I have been asked to give an illustration of the human approach to the immigrant, I shall speak about the Boys' Camp which we held last summer. The only element in city life which was omitted yesterday in this analysis by my distinguished colleague, Dr. Sockman, was the East Side boy's desire to go to the country in the summer. We thought of the camp as a project in Religious Education and Training in Leadership. This aim was explained to the parents of the boys who were recruited for the Camp. Thirty-five boys were taken from the sweltering streets of New York's congested lower East Side, taken from sleeping on fire-escapes, and playing in the streets where a passing truck is likely at any moment to interfere with a home run, out to the cool hills of New Jersey where a generous friend placed at our disposal 110 acres of land with plenty of trees and grass and fresh air.

The daily program was so well filled with baseball, swimming, horseshoes, hiking, working in the garden, eating, singing, picking green apples, hunting blackberries, and exploring the woods, that the boys didn't have time to think about shooting craps and some of the other temptations which are so potent down in the city.

The program of Religious Education was intensified in a half-hour period of instruction every morning after breakfast. During this period we had work in memorizing passages from the Bible, hymns, a story about the life of some great Christian hero, such as Dr. Grenfell, and prayer. As we sat there the first morning after breakfast and learned together to say "I will lift up mine eyes unto the hills," and looked off across the country ten miles

to the beautiful mountains, the boys were thrilled by a new experience. The Bible took on new meaning for them.

Some of the Boys

One of the boys who went to Camp was Carmine, who was on probation after having been arrested for stealing from an East Side department store—commonly known as a pushcart. Carmine at first seemed to be a "hard guy." This religious instruction was not most agreeable to him. From day to day we could look at him and see his eyes and face change gradually from an expression of hardness to passive interest, then to participation and even enthusiasm. One day when we were in a truck going over to Morristown to play ball, we were singing some songs, and presently Carmine called out, "Let's sing, 'Marching with the Heroes'!" and as we sang the third verse, we sang about marching with Christ, the Captain.

Another virile lad was Phil, an impetuous boy of Italian parentage, strong and athletic, but high-strung and sensitive. Phil was captain and pitcher of the baseball team. And several times we heard Phil singing to himself in the dormitory, when he was changing his clothes for supper,

> "Dear Lord and Father of mankind,
> Forgive our feverish ways."

About a month after we came back from camp I was sitting in my study one day when Phil came in to see me. After we had talked a while about school, clubs, and the new floor in our gymnasium, Phil said, "Mr. DuBois, when is the Confirmation Class going to begin?" And when I asked him "Why?" he referred to his brother and himself and said, "Me and Angie want to join the Church."

As opportunity offered we talked to other boys and their parents, and on the night of December 31st, chiefly as a result of the strong contacts we had made with certain families through our summer camp, 12 boys and girls and mothers and fathers joined our church in the early part of the watch night service. During our work this winter the boys we had at our summer camp are the most enthusiastic and loyal members of our Clubs and are taking places of leadership.

All of which seems to prove that by partaking of the whole life of the boy it is possible to win his whole allegiance to Christ and the work of his Kingdom.

ILLUSTRATIONS FROM THE FIRST ITALIAN CHURCH, CHICAGO, ILLINOIS

Rev. Carl D. Gage
Director, First Italian Church, Chicago, Illinois

Last September on a warm evening, just as dark was coming on, I was standing on Polk Street, in the West Side of Chicago, waiting for a street-car. While waiting I was endeavoring to read a large bulletin, printed in red and black, in the Italian language, practicing my lesson in Italian grammar. It was a bulletin from Hull House announcing an evening for the Italians of the community to enjoy themselves as guests of that settlement.

While I was deciphering the words there came out of the alley the queerest looking little Italian man you ever saw. He had on an old pair of faded trousers, an army shirt, a pair of shoes that looked as though they had seen over-seas duty and a fur cap, set at a rakish angle on his head. He stopped beside me and looked at the bulletin. Sizing me up as being friendly he said, "What does that say?"

I said "Do you not read Italian?"

He replied "Mister, I do not read anything."

So I read to him the Italian words, pronouncing them very slowly to him and as I read his face lighted up with joy as there passed before his inner eye the fragments of dreams of far-off days. There were to be flowers, music, dancing, selections of grand opera, Italian sweets and rich colors. For a little while he was a boy again in Italy.

Then I read "Circolo cinquanti Soldi"—Tickets fifty cents.

With that the vision faded and, with a look of despair, he said to me "Signor, what is the use of reading all that to a man who hasn't fifty cents in his pocket?" With that he turned and disappeared down the alley, which seemed to be his natural habitat.

Opening Opportunity's Door

There are in America probably close to two million Italian immigrants to whom our republic is the "promised land"—the place where dreams come true. On the streets of our cities they catch glimpses of that fair American life. It flits by in autos, dressed in furs and silks. Through the door of school and college they get a suggestion of the real America. The papers fill the mind with a life of magnificence, but when an individual tries to enter into that life he is often denied admission for he does not have the price of a ticket. It is for us to open doors through which these people may enter. For the most part they will enter whatever door we open. A few will make their own door of opportunity. Some few will not enter any door, such as the "reds," who do not want to and the "black and blues" who are too bruised to make the effort. But the greater part of our immigrant group, those who make up the bulk of the city colonies, are going to depend upon our initiative in opening the way. Sometimes we

have gone after them foot first. They are well acquainted with the brutal treatment of industry. Again we have gone to them heart first. They know the sentimentality of Thanksgiving charity dinners, capable of producing indigestion. Did we not also prescribe the fast cure of neglect till next Thanksgiving? Why not go at this problem head first and try to understand it, for there is good precedent from this platform for saying that this problem will not be solved by stupidity.

Physical Needs

We are discussing this morning how we can get in contact in a human way. The only contacts possible are human unless we include the inhuman. When you go into one of these big colonies you are at once in a world of human physical needs. I think I shall never forget that afternoon when there came into our church a mother with streaming hair, three children clinging to her skirt and the fourth in her arms, covered with the shawl that was also over her head. Throwing back the shawl, she showed us the baby and wanted to know why he did not get well. His head was a mass of blisters. She said the older sister had spilled a kettle of hot spaghetti on his head as he sat on the floor. His little arms still showed the circular welts where the long spaghetti had wrapped around them. She had used some salve from the drugstore, but still the baby did not get well. I think you can see why we desire that a part of our plant be a dispensary for healing the hurts and teaching the art of keeping well, for making possible a richer physical life.

Music

But there are needs that go deeper than the physical. One evening the "A Capella" choir from Northwestern University under the leadership of Dean Lutkin was giving a concert in our church. It was a stormy night, but the church auditorium was crowded with members and friends. Without accompaniment the singers were singing some of the old Latin masses. To me it was beautiful but somewhat remote. But on the front seat were four old Italian grandmothers. To them it was all very near. And as the choir chanted the beautiful melodies they instinctively reached for the beads which should have hung from their necks, and, unconsciously, their lips framed the words and for a little while they were bare-foot girls in "Bella Napoli." So I think you can see why we have one woman on our staff who gives all of her time to teaching music. And out of the melodies of sound there comes the opportunity to get a life in tune with the overtones of divine life.

Deeper Needs

There are other needs still deeper in life—needs that, like some thoughts, are too deep for tears. The danger of a program based on needs is that we shall be so busy with the immediate needs that we miss these deep-lying needs of which folks do not speak, but which they take for granted. Some of us have found that the most baffling thing about a great foreign colony is that

great mass of psychical material, which is not discussed but upon which they are building their lives.

Some time ago an election was held in our ward. The councilman running for re-election was an Irishman, a fine type of gentleman. For the first time in over thirty years he was being challenged by an Italian, for the Italians now form the largest race group in the ward. This Irishman is a clever politician and he borrowed a trick from an ancient Italian, Julius Cæsar, namely, divide and conquer. When the votes were counted the Irishman had won. But dividing the Italian colony started a series of feuds. In three months we had thirteen murders as a direct result of that election. But the worst of it was not that there were thirteen murders for which no one to date has been tried, but rather that in that environment girls and boys are growing up and they take such events as a matter of course. When the problem was raised one day in a Sunday-school class of young men they were not interested in discussing it—they took it for granted that, in Italian colonies, vengeance is part of the social order.

It is such differences as these that have placed gullies between our various race groups—gullies that must be bridged. Let me just briefly describe an attempt to create one type of human material for a bridge of understanding.

Three years ago our First Italian Church in Chicago had but one Italian Sunday-school teacher, that of the adult class. The oldest group available for training was of high school age. Upon these young folks we have expended our best energies for three years, making training for service an integral part of their program. For two summers they served as helpers in our vacation school, and last year several were understudies of regular teachers in the Sunday school. Last fall we placed them in charge of Sunday-school classes, and now we have ten of these Italian young folks acting as teachers and officers in the school. The teacher of the teachers training class gives them very careful supervision and we supply them the best material that can be secured. They are given every opportunity to prepare their lessons for their classes, but, when they come to teach, the lesson has been distilled through their minds and they express it in their own words. If you could listen in on their teaching some Sunday afternoon you would not hear the language of the university—their words smack of Polk street. But the boys and girls understand them, and, tested by what the pupils get from the lessons, we have not had better teaching in our school.

This is one way of building the bridge out of individuals who by reason of birth can understand one of these worlds and through training and daily life understand the other. They do not need to be taught race backgrounds for they are born with them, while the routine of their lives in school and business is American.

And across this bridge shall go good gifts: gifts which America can make to these strangers within our gates and—equally important—those rare gifts which they can make to our American life.

ILLUSTRATIONS FROM THE CHURCH OF ALL NATIONS BOSTON, MASSACHUSETTS

PROF. WILLARD I. SHATTUCK

Boston University School of Pilgrims Education and Social Service, Boston, Massachusetts

In the Boston Globe of November 18 there appeared an editorial over the name of Uncle Dudley, entitled *Mary Gallo.* I quote a few paragraphs from this editorial as the basis of further comment on the subject now under discussion.

"Concerning the fate of old Mary Gallo of Fairfax, South Dakota, once of Czecho-Slovakia, there is still somewhat to remark. Her 18 years in the United States are ended. With her blue gingham apron smoothed out and her blue knitted shawl drawn over her shoulders, she is on the way back to the West from New York accompanied by her husband.

"Five days ago this elderly woman, who could speak no English, with her husband, who speaks it but brokenly, arrived in New York, bound for Czecho-Slovakia on their last visit. They were preparing to carry back to their old friends across the sea the story of the great new land of their adoption, whither they came nearly a score of years ago. 'Anyone in the City,' so the letter sent them by the steamship agent said, 'will direct you to the steamship office.'

"After their arrival the narrative spins swiftly . . . a bewildered couple of aged, foreign-born folk, asking directions in vain . . . a subway guard who thinks it a great joke when the bewildered old man, loaded with bundles, and accompanied by a woman strangely garbed in simple, homely raiment, approached him to inquire timidly, 'Where is Mr. Broadway's office?' . . . the tumult and crowd of the subway train as they sped aimlessly under the roaring city . . . a train guard who snarls at them to get out of the way with their bundles, whereat the old man thinks he is being told here is his station . . . and then the jostle at the train door, a man on the platform who shouts frantically to the guard to let his wife off . . . and the train rumbles away through the tunnel, with an old woman beating desperately at the door, frightened, inarticulate, getting out at the next stop, lost and terrified, to collapse on the asphalt. Then, after two dreadful days, her husband finds her, lying on a marble slab in the morgue, ticketed 'Unknown.' "

Such is the story of a bewildered couple of aged foreign speaking folk.

Simple Human Needs

I read this editorial to my bi-lingual class at the Boston University School of Religious Education and Social Service. The nationalities are Italian, Portuguese and Greek. Every member of the class had had like experience in his own life. There is

hardly a day when the ordinary experiences of the immigrant do not furnish some one an avenue of approach to him. The reports and letters of bi-lingual pastors and workers mention such items as these: A Portuguese girl is taken to the State Immigration Bureau to make application to bring her father to this country next July when the quota is opened again. A Russian boy is told how he may send clothing and food to his family in Russia through the American Relief Administration. A home is found for an infant whose mother died at child birth. A scholarship is secured for an Italian boy in the Massachusetts Institute of Technology. The protection of the law is afforded a Syrian girl wronged by a Chinese boarder. Three young children are sent to the Little Wanderer's Home while the mother is in the hospital for an operation.

But time does not permit me to tell all that is being done by Trappolini, Malouf, Giambarresi, Orru, Geniotis, Zaginailo, Calado, Olivera, Skeirik, Buono, Martarano, Aliberti, Medina, Fonseca, Giantomasso. These bi-lingual pastors and workers are subduing prejudices, and allaying opposition and are helping to bring in a new day for the immigrant in America.

Seeing and Using Opportunities

The principal of an eastern academy received a letter from an Italian boy who desired to enter school. Hardly a sentence in the letter was correct; hardly a word was properly spelled, but this principal wrote a kindly note, inviting the bewildered boy to come and see him. That was five years ago. Today this boy is a freshman in college. We predict for him a career of great usefulness in the bi-lingual ministry of the Church. Would every school principal have seen in this scrawl of a letter a method of approach?

One day last August a Russian priest called on the pastor of the Methodist Episcopal Church in the city of Cambridge, and asked permission to hold service in the Methodist vestry. The permission was granted. That interview on that August day proved to be the approach to the Russian colony of East Cambridge and perhaps of Metropolitan Boston. Americanization Committees in several of our eastern States have organized Trouble Bureaus. In ten months one such Bureau opened 437 cases and had written 1,498 letters. Here indeed is a human approach to a foreign-speaking people. Do you know what the Russians in New York call the Church of All Nations? An editorial appeared recently in the "Novoye Russkoe Slovo" (January 27, 1923) describing the work in the Church of All Nations, New York. They called it the "Home of Life." To make our churches and our missions homes for these immigrant folk, homes that give life, and the abundant life, is our petition and our prayer.

The Language Barrier

Mary Gallo knew no English, and that lack cost her her life. Even a few words of English would have sufficed.

The language situation in the immigrant family is one of deli-

cacy and difficulty. The mother speaks to the children in the native language. The children answer in English. Between themselves and with their playmates the children seldom use the native tongue. The immigrant child has become the official interpreter in the home. The policeman, the truant officer and the probation officer must frequently interpret their messages through the culprit himself (and the interpreter usually "tempers the wind to the shorn lamb").

Every immigrant colony of which I have any knowledge presents the problem, but the problem becomes at once a method of approach. Our students who are working in racial polyglot communities are conducting English Classes. The men can usually be brought to the church building. The mother is more successfully reached in the so-called "home class," especially if none of her children are present. (A certain Italian mother was absolutely indifferent to the presence of the English teacher so long as her adolescent daughter was at home; but, when she had left for school, the mother brought out her lesson papers from the top pantry shelf and sat down with the teacher for the hour of study.) "Suggestions for Americanization Work among the Foreign-Born Women" is a pamphlet of great value, published by the National Bureau of Naturalization. It can be secured upon application.

Learning the Language of the Parents

Within the last few years the counterpart of this English teaching movement has appeared. Classes in Italian, in Russian, in Arabic, in Portuguese, in Lithuanian are being held for the children of these nationalities. Workers tell us that the children do not object to studying the native language under these circumstances, and the immigrant parents are keen to have their children enjoy the advantages of these language schools. A Russian father told me only last Friday evening: "Mr. Zaginailo, he teach my boy and girl Russian. Me no able to teach my children."

Language classes in Italian are being held at the Morgan Memorial; in Russian in East Cambridge; in Lithuanian at St. John's; in Arabic for the Syrians in Lowell and Worcester. These classes give the bi-lingual worker an approach to the immigrant home that is at once vital and natural. New families are added to the constituency list, and other opportunities for service are presented. The religious preference of a child who has come to a language class from a Catholic or a Greek Orthodox home should of course be respected.

Other Methods

Other educational or semi-educational activities are appearing in our churches, such as week-day schools of religion, the story hour, the children's community service, the goodwill city clubs, diet and nutrition clubs, vocational guidance classes, dramatic clubs, home nursing classes, and orchestras. These activities are founded on real needs and interest in the immigrant community.

Another group of activities springing up in some of the cities of our eastern States is under the auspices of the "Junior Achievement Bureau" of the Eastern States League. Some of our churches are finding it to their advantage to cooperate with this movement and avail themselves of the leadership provided by the Bureau. Pamphlets describing this movement are available.

Finding Leaders

The problem in all of this work is to find suitable leadership. You will be interested to know that young people are beginning to appear in these racial groups capable of leadership. The first Italian Church of Boston has nearly fifty young men and women organized as an English-speaking congregation. An Italian Student in the School of Religious Education is their leader. Such young people if carefully trained, combine in their leadership the ideals of American life and a personal knowledge of immigrant experiences.

"There was faith in the face of Mary Gallo." This was the testimony of the newspaper reporter, and so we would have said, had we been permitted to look on the "beautiful old face with its pitiless imprints of time and care and the everlasting tramplings of the years." But had we been one of Mary Gallo's neighbors back yonder in South Dakota, would she have been to us a Christian or a foreigner? When she worshipped in the little church with a cross raised above it, would we have thought of her as a fellow worshipper or a subject to be reached? I may or may not have all confidence in the church of Mary Gallo, but I have confidence and faith in Mary Gallo, a humble and sincere believer in that ancient church.

Religious Needs

Actually church membership may be small and congregations may be meagre in these language churches of ours. It may be that Mary Gallo and her many sisters will continue to worship God in accordance with ancient customs. "Then why," you ask, "our missions, our schools, our classes, our training of leadership?" and I answer, "Because some of Mary Gallo's sisters, their children and their husbands, for reasons which we cannot fully understand, have lost their faith." It is not the Italian and Russian, contentedly folded in the Roman or Greek church, for whom we are responsible. We are responsible for these Italians and Russians who are without a church, without a shepherd, without worship, without sacraments. The shepherd goes out after the sheep who are lost.

I have spoken of the Russian church worshipping in the Methodist vestry in Cambridge. I attended service here on Christmas Sunday morning. Upstairs in the English service the congregation read the Christmas selections—the New Testament lesson was Luke's account. The sermon was on peace and good will. In the Russian service downstairs the psalms, the reading, the sermon, were in a strange language. Strange religious customs

were in evidence, but I found faith in that service on Christmas Sunday morning, and on Christmas Sunday evening those same Russian children and their fathers went onto the pulpit platform and sang in Russian their Christmas carols, and every evangelical worshipper in the congregation that night found faith in this service.

Less than a stone's throw away from that same church there are literally hundreds of other Russian peasants who have lost their faith in that ancient church. Some even say there is no God. If faith ever returns to these men, it is going to be a faith in a system of Christian teaching that squares with science and economics, that is historical as well as mystical. My plea, then, is for appreciation, cooperation with those who still retain their faith and for those who have lost it; that there be patience and understanding.

Zaginailo was at Cambridge on a recent evening teaching some of these Russian peasants arithmetic. These men are being cheated and defrauded almost every day because they cannot add and subtract. I want the church to recognize this Russian boy as one of its missionaries, doing foreign missionary work on the home field. But not many months hence the lights will burn long and late in that community house where these Russians have been studying arithmetic. Seated at the table are two men. Earnestness and sincerity are seen in their every attitude, voice and gesture. Belief and faith are battling against unbelief and lost faith. The discussion goes on and on and on. Long after the midnight hour a new tone is heard. It is the voice of prayer. The prayer is being offered in a strange language, but the petitions of that prayer are known and understood at the Throne of Grace. And ere that prayer has ended, faltering faith has come to that Russian peasant who had lost home and loved ones, country, church, and God. The teacher who led this prodigal back to the Father's house is a Russian boy with an arithmetic in his hand and with an evangelical passion for Russian peasants in his soul.

THE MAKING OF A GREAT RACE

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(Editor's note: This is but a brief abstract of Professor Steiner's address)

Races, nations, and civilizations face an inevitable senility. This may be due to past living or to selfishness such as a class or caste system, or to mongrelization. This last possible cause has been foretold as the sure doom of this New Race now in the making here in the United States. However religion refuses to capitulate before the new doctrines of science—it says, "By grace are ye saved," and not by race. If the race is doomed to be ill born, therefore, the more we believe that it can be saved only by being born again. Religion to be effective in making or making over the Great Race must take cognizance of human desires, especially those which move men and women to leave an old and settled continent for the hardships of a new world. There are three such desires.

1. Men want security—that economic well being denied them in the old world. No great race can be cradled when it has no nourishment, garments, or shelter. The demand that our workers have economic justice done them is both good patriotism and good religion.

2. The desire for a new experience. Our mechanical, materialistic age has cut off the possibility of enterprise for the more stolid and less shrewd immigrant worker. He revolts because he feels himself locked in and also locked out. Industry must find a pioneer line for its millions of workers—the thrill of achieving, which is more than merely saving money for old age.

3. The desire for recognition. Christianity can satisfy this demand—denied now to the masses. To be treated like a brother regardless of "race, border or birth" is a fundamental desire, which men must be able to achieve, and must be granted to them when they have become one with us in the realm of the spirit.

The religion which is to satisfy the great demands of the race in the making must be able to inspire faith in four great doctrines which are at once Christian and American, and which have found their way into the Declaration of Independence. They are:

1. All men are created equal.
2. All men have a right to Life.
3. All men have a right to Liberty.
4. And to the pursuit of Happiness.

Religion will triumph over the dogmas of science and make the development of a great Race possible—a better stronger, more vital race than that which has ever been developed—provided we can answer the great desires of the Race and keep it true to the genius of America, which at its best and finest is the genius of the Christ.

THE MILITANT CHURCH AND PUBLIC OPINION

J. Stitt Wilson
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I

Why a Public Opinion

Every living creature conducts its existence in some kind of an environment, and successful, satisfactory living by any organism is dependent on its intelligent understanding of its environment and its ability to meet gradual or sudden changes in its environment. "Adjust or perish" is nature's stern and inviolable command.

Man is no exception to this law of life. Nature plays no favorites. From prehistoric ages man has always been compelled by whips and scorpions to adjust and readjust to an ever changing environment. In the earlier historic eras, human beings lived in a much simpler environment than we do now. A part might suffer without involving all the rest. But our human lives in this machine age are lived in such complexity and interrelation that modern society is almost like unto the human body;—the danger or disease of any one organ involves the whole. "If one member suffer, all the other members suffer with it," so that the head cries to the foot "I have great need of thee" and vice versa.

Modern man, almost the whole world round, now lives in a vast, extended world-environment. He cannot live on Main Street if he would. His lines are gone out into all the earth. The rancher in Idaho and the truck-driver on the East Side of New York, or the negro farmer in Mississippi are closely related to the slow or rapid movements of whole races of men; to the mad money-rage of profiteers, anywhere on the two hemispheres; to the self-seeking folly of diplomats at so-called Peace Conferences; to the stubbornness of United States Senators or the provisions of Fordney-McCumber tariff laws at capitols; to editorials in great metropolitan dailies in London or Paris or New York. A humble mother in the Edenic peace of the hills of California crooning to her baby boy as he snuggles into her breast, may be devotedly rearing one more victim for the Moloch of War—the inevitable outcome of false leadership in church, or school or state. As Lippmann says: "In foreign affairs the incidence of policy is for a very long time confined to an unseen environment."

Successful, satisfactory human existence, to the modern human being is dependent therefore upon some very real understanding of this vast environment, and some really intelligent adjustment thereto. Some kind of a fairly reliable knowledge and understanding of the great outstanding political and economic movements of our world-life is absolutely necessary to man's successful adjustment. This is preeminently true where there is any pretence at democracy, which has now become practically the professed governmental theory of the nations of the whole world.

Now the general prevailing understanding of human affairs, which exercises a force in determining action and adjustment in our social, political, and economic life, we call Public Opinion.

In recent human history men knew next to nothing of the vast web of affairs in which they were caught and entangled. They were like babes in kings' courts, or as sheep led to the slaughter. Therefore they could not adjust themselves. Therefore they perished.

The great war—with its hecatombs of slaughtered millions—is the most striking example of the results of the helpless ignorance of the people concerning far-reaching and death-dealing changes in the political and economic relations of nations. Like the sudden devastation of earthquake or tidal wave fell the deep damnation on Europe and the whole world in 1914—and still falls. The refusal of the United States to stand by the Allies in making and executing the Peace after the war and the 4,000,000 majority mandate to President Harding and the Republican Party to continue that policy of leaving unfinished the greatest and most complex international task in all the Christian era, was the direct result of an uninformed and unenlightened, if not actually perverted Public Opinion. The dire results of leaving unfinished that great business are evident today. Every hour we live and breathe the whole human race pays and pays more and still more in suffering, disaster and tragedy for that unenlightened Public Opinion. "Adjust or perish" is the law. And how can the people adjust if they know not? Or worse still, how can they adjust if they are deceived and misinformed by their leaders through press and church and state?

As I write these lines in the Willamette Valley in Oregon, the government scouts, by foot and horse and wire and radio, are advising tens of thousands of people all over the northwest that the rivers are rising at a more rapid rate than any time in a generation, and every agency to save life and property is in action, in all the otherwise peaceful valleys below.. *They are acting on a true and authoritative Public Opinion, scientifically prepared by experts, making first hand observation.* This public information creating public opinion and action is sent forth with but one single object, namely: to save human lives from death and disaster and to save their property from destruction. And they are adjusting accordingly and they are being saved. *This is a great salvation.*

The human race today is in dire need of just such information concerning every great vital condition of world-life, concerning every great racial, political and economic change that makes for our common weal or woe. Such information should be prepared by experts and broadcasted by all the great agencies of human culture.

The complexity of our modern machine age that makes possible such large-scale disaster and tragedy, has evolved its own nervous system, so to speak. We have all the means of communication at our disposal to keep almost the entire human race intel-

ligently informed for intelligent and comparatively happy adjustment.

We have the telephone and telegraph and the cables and the radio—all capable of recording disturbances in our world-life almost as instantly and accurately as the human nervous system does the prick of a pin.

We have the mighty cylinder presses with their millions and billions of pages daily. We have the motion picture to visualize for the young and the simpler adult minds. We have perfectly enormous organized organs of education—the school and the church—kept up at tremendous cost. *We have every agency at our command to dispel public ignorance and to create an intelligent public opinion adequate for satisfactory and successful adjustment of our human affairs, in order at least, to reduce disaster and tragedy to a minimum.*

But notwithstanding all this titanic and miraculous nervous system of the social body we do not possess that quality of highly organized and effective public opinion that our age demands and without which democracy itself may issue into new tyrannies and despotisms.

Why is it that we do not have an adequate public opinion? And what should be the relation of the militant church to the creation of a public opinion that would prevent disaster and make for freedom and happiness? There are two outstanding aspects of the whole question that readily appear.

II

The First Great Hindrance to an Adequate Public Opinion

In the first place: The simple raw fact is that the average man or woman is in a state of great *ignorance* concerning almost every important matter of human concern. The truth is that we are only one slight remove from ages of the darkest superstition, when all Europe was blood-red with political and religious persecution, and when Torquemadas, in the name of God, held high carnival over human beings writhing in torture or dying in dungeons because of their advanced opinions. We are not very long out of the blackness of that dark age on any subject of social thought and action. And the prevailing ignorance of the people is often vain and proud. And this proud ignorance is established and entrenched in dark *prejudices* that reach like huge storm clouds across every public issue. Often enough this deep ignorance and prejudice is nourished and sustained in black swamps of *superstition.* More subtle still, because dominating even the refined and the intellectual, is the strangle hold of *mere tradition* in the thought processes of a vast multitude of people. And so we have foolish bigotry and fanaticism and fanatical little cults in religion; rank partisanism in politics; and hence inevitably a corresponding stupid conservatism and traditionalism toward those matter-of-fact social and economic problems that cry out for intelligent constructive action.

It would be a very painful and highly offensive business to recite the concrete illustrations of these observations that abound. That would lead us all the way from consideration of some of the deliberations, if we may so dignify them, of the United States Senate, to a consideration of some very big "revivals" of religion, so-called. It would involve a disclosure of the thought-life of the people that makes possible a national Ku Klux Klan. It would lead us to ask, what Public Opinion, what state of mind, what people in this country, are making it possible to keep over one hundred political prisoners in prison now five years after the war, while the Kaiser and his legions are all forgiven and amicable relations are established with the enemy. What "public opinion" is it that encourages the Department of Justice to keep our own political prisoners in prison, and in the same breath backs up the State Department to demand that the Turks grant amnesty to their political enemies on Turkish soil?

It may sound a little harsh, but the sad fact remains that we still have *medievalism* on our hands—that the plain garden variety of *ignorance,* and dark clouds of *prejudice* and *superstition* and *tradition* constitute the first enormous difficulty in creating a true and emancipating public opinion.

III

The Scientific Attitude and Spirit—The Supreme Antidote

Now there is only one simple, supreme and effective antidote to this whole plague. There is only one serum that can meet this social toxine. *And that is the creation of the Scientific Spirit and Attitude toward every problem of human life, and the utter dethronement of the principle of authority*—that principle which was the soul of the ages of darkness and superstition out of which humanity is as yet only struggling to emerge.

The Scientific Attitude first acknowledges its ignorance. It knows it does not know. It therefore approaches its field with a persistent and patient skepticism. It dimly apprehends the vast undiscovered territory that invites the thought and conquest of man. Of course the Scientific Attitude revises the testimony of dead men, examines it, submits it to rigid tests under new conditions, but is never, in any sense, bound by it. That would be treason to its own very inner spirit. The Scientific Attitude lays down hypotheses, holds to them tentatively only, until further light comes, lays them aside without regret if proved unsound and advances to the new without undue assertion. Such an attitude "proves all things and holds fast to that which is true." It welcomes every investigation, heeds every patient witness, frankly clashes and acknowledges defeat when the evidence compels and crowns its real discoveries with the simple laurels of actual demonstration.

In this attitude the patient, persevering, painstaking, truth-seeking scientists have been invading pathless, untrodden fields, where no man dare penetrate in the ages of superstition and tradi-

tion. They have uncovered the dark and hidden secrets of nature. They have glimpsed facts, perceived laws, analyzed processes, and disclosed the arcana of nature. That which they hear in the ear in secret is literally proclaimed from housetops. And all this is only a beginning, these having come up through great tribulation and having fought for their freedom of thought—a freedom unhindered by the must and damp and mildew of the dark cellars of superstition and ignorance in which the human race has been mentally and spiritually incarcerated for ages. The result of this scientific spirit is the unparalleled progress of the race in one aspect of our common life.

There is no such thing as a heretic in the fields of science. In these fields men are co-workers, co-adventurers, co-discoverers, in the realms of the unknown. Heresy, that is to say "new thought," "other thought," is the very badge which indicates that they are getting somewhere, at least that they are moving somewhere to other unexplored fields.

Can there be any doubt that this spirit and attitude is the supreme antidote to the ignorance and prejudice and superstition and traditionalism of mankind? And can there be any doubt that this spirit and attitude must eventually win out and capture the intelligence of man and dictate his practice?

IV

The Church and the Scientific Attitude

The militant church assumes the function of leading the people to God and delivering them from evils in the earth. And notwithstanding the alienation of multitudes from the churches, the dominant majority of our citizens are directly and indirectly influenced to an enormous extent in their thought-life, and in their attitude towards pressing social and economic questions, by the kind of intellectual approach which the church fosters.

Now my contention is that, in order to save society by a rich and wholesome and healing public opinion, the church must vigorously undermine this whole general state or attitude of mind that rests in ignorance, prejudice, superstition and mere tradition.

The church must promote the Scientific Attitude in the whole realm of its religious and Christian teaching. And this cannot be done except by the renunciation once and for all of the Principle of mere Authority in religion. Between religion as taught by priests and preachers, on the Principle of Authority, based on the conclusions of dead men, and the Scientific Attitude with its quest for truth, there is a great gulf fixed. One makes for Reaction, Decay and Death. It is "The Letter that Killeth," as Jesus said. The other makes for Regeneration, Resurrection, Progress and Life. It may fairly be asked, whether the Church, as we understand it, can survive in this age, without a complete renunciation of this paralyzing inheritance of dark ages.

Authoritative creeds, authoritative manifestoes, authoritative and finally stated doctrines, and the persons who presume to ex-

ecute religious authority in any degree over other human souls, have something else to cope with today than they had in the days of greater ignorance and superstition. Every so-called sacred book, creed and doctrine must be placed under the searching spirit of the full critical intelligence of man in order to disclose its real contribution to the truth. Every little human entity that dares to assume religious authority over other human souls, must lay aside his forged credentials and enter the ranks of men as a brother, as they trek along through the vast labyrinths of the Eternal Infinite in the search for and the witness for truth, each humbly reporting his findings and erecting his sign-posts. Superstition, that is to say, consecrated ignorance, must back out into the Limbo of Darkness whence it came, never to return.

So accustomed to speaking with pretended authority and to bolstering up or defending as God's truth the creedal or doctrinal statements of dead men, are many religious teachers, and so accustomed to hearing that kind of preaching is the average Babbitt or inhabitant of Main Street, that to speak humbly and tentatively and honestly one's deepest convictions, always subject to revision, and to hear in the same humble teachable spirit would appear to many preachers and hearers an impossible state of mind for the church to take. How could such kind of preaching be the Word of God? But this is the very way all the great prophets of the Bible taught. Even Paul, the dogmatist, did not presume to close the canon. Lesser and less inspired minds did that. And as for Christ, he wrote nothing, appointed no one to report with accuracy his life or teaching and most emphatically declared that "the Spirit of Truth" would guide and teach men in all ages. "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he the Spririt of Truth is come He will guide you into all truth."

And it is only possible to enter and to remain in that Infinite Realm of Reality called the Kingdom of God, by maintaining the simple, open, seeking, tentative, questioning, teachable attitude of a little child. Jesus put his veto on a closed revelation and it was "by their fruits," not by their avowals of belief, that Christ's disciples are to be recognized.

If religous teaching and preaching was confined to only those demonstrable declarations, such as are only permissible in any scientific laboratory, or machine shop, if the preacher was compelled to say with John, "That which we have heard, which we have seen with our eyes, which our hands have handled of the Word of Life, declare we unto you," it would stop much babble and produce some great silent places. It would purify the Gospel, and it would deliver the people to a scientific, instead of a dogmatic and superstitional state of mind.

I again stop to ask, how can we promote the open-minded, open-hearted, honest attitude toward the grave questions that are breaking the heart of the world, if those who presume to speak for God do not encourage that attitude, but instead "shut up the Kingdom of God" and "take away their only key of knowledge,"

the searching, scientific spirit. We can see now why the most deadly and damnable hate, and strife and persecution in all history is religious hate and strife and persecution. It is because men believe that their poor, little, limited, narrow viewpoint, is the Word of the Eternal God, and the whole of the Word of God, and because they imagine their eternal salvation depends on allegiance to this poor little human twinkle of truth, which may indeed prove to be not even truth at all, but a terrible human superstition.

It must be acknowledged by any reflective mind that of all the realms possible to human comprehension none are so complex and almost inscrutable as the realms of (1) God and the soul of man and (2) man's relation to his fellow-man and (3) the possible eternal meaning of man. Surely here are realms in which men cannot be vain but must "put off their shoes from their feet," and listen, and wait, and learn—if but a little. Here, if anywhere in all the realm of human thought, men should take the Scientific Attitude.

"No man hath seen God at any time," the Apostle declares. It is so. God is not revealed or revealable to the senses. The fleshly mind is not cognizant of the nature of God, neither indeed can it be. God cannot possibly be an anthropomorphic deity. God cannot possibly be the isolated creation of any sectarian theologian. God must be the *Ultimate, Absolute Reality of All Existence.* That is to say, God must be the Truth of the Universe, and *All* of that Truth. Truth is God. Ponder Christ's declaration to Pilate: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth." Then note: "Every one that is of the Truth—that really wants Truth above error and ignorance—every one who seeks to get down to *Reality —heareth My voice.*"

Must we not say that the very first mark of a learner in the School of Christ, is an humble, teachable, child-like, open-minded, open-hearted attitude toward all Truth? The average attitude of the average sectarian is the proud denial of this first requirement of the Christian spirit. And such a denial is fostered by our prevailing religious propaganda. It is a relic of medievalism. The dogmatist, the dealer in closed creeds and formulas may well fear the *Scientific Spirit.* For that will surely damage his papier mache fences which he has vainly imagined he has built around Truth to protect it. But *Truth,* and the *God* of *Truth,* and the *Real Christ* of *Truth* can never fear, but ever woo and welcome, the most daring assaults of human intelligence upon all its shining citadels. As Emerson has told us: "God does not reveal himself to cowards."

A new lease of life, and a new place in modern life, and a vastly greater power in making and moulding a healing public opinion will come to the church when she becomes herself not the feeble, thin-skinned guardian of dead men's statements, but the heroic, daring, dauntless, tough-minded, advance guard against every rampart of ignorance, prejudice, superstition, and tradition, behind which the race hides and unconsciously curses itself.

V

The Scientific Attitude and a Needed Larger Revelation of God

Let us consider then. There are perplexing problems that are breaking the heart of the world, that threaten the very permanence of civilization. These problems are matter-of-fact, social and economic problems, and problems between the nation, as they each pursue their national interests. *They are problems of property and poverty and war.*

There is no hope of a peaceable, progressive, constructive solution of these heart-breaking, world-rocking questions, unless vast multitudes of our common people have an open teachable mind concerning all these new issues, and unless there comes to them, in a form easily to be assimilated, an abundance of reliable data and information on which to form correct social judments.

Now, strange as it may seem, I do not hesitate to declare, that the very greatest single contribution that the Church could make to the whole mental state of the people in such a trying hour, would be to *bring to them a purer and more perfect presentation of the Idea of God; and to lead the people through that state of mind and heart which is the search to "know God" and to lead them finally into the actual knowledge of God.*

The calamity that has befallen Western civilization could not be possible in a society that "knew God." There is no use blinking the painful declarations that our prevailing interpretations of God are fallacious; that the people have a lot of false Gods; that they were not and are not in a diligent search to know "the true God," and that we do not *know God.* All we do is to give a *slight passing consideration* to some very *inadequate* ideas and *traditional* notions *about* some kind of a God, resulting in a vast muddle of paganized ideas and pagan practices. That is about the depth and extent of the piety of Western civilization. "By their fruits ye shall know them." Men do not gather hecatombs of butchered men and an aftermath of poverty and hate and stalking crime and selfishness from the "Knowledge of the True and Living God."

We need a new spiritual leadership that will junk pretty nearly all our materialized, crude and physical and anthropomorphic ideas about God, and which will reveal by actual experience and demonstration the "Living God." We then need to put millions of our people on that chastened, humble, open, eager, honest, sincere, heart-hungry state of mind, which marks the real seeking of God, until they come to "love God with all their soul, and mind, and heart, and strength." And then we need that they shall, after genuine prayer and seeking, and obedience and faith, enter into the "Knowledge of God," not into some thin, insipid, petty, vaporish notion *about what some one else said about what God may possibly be. But* "That Christ may dwell in their hearts by faith; that they being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth,

and height, and to know the love of Christ which passeth knowledge, *that they might be filled with all the fullness of God.*"

Such a new awakening to know God on the part of the preachers of the Church, such an awakening to seek God on the part of the people, and such a finding of God would do more to purify the public mind, cleanse public opinion, and save mankind from its threatening disasters than any other single thing in the world.

Man is a spiritual being. His terrible problems are problems arising out of his gross descent into materialism. He can only be saved by returning to the paths, and the high places of his spiritual destiny in the heart of the living and true God. This will cleanse his thinking, broaden his sympathies, enlighten his understanding, and "deliver him from evils"—"For Thine is the Kingdom, the Power, and the Glory forever."

VI

The Second Great Hindrance to an Adequate Public Opinion

In the second place. It would be a waste of time to attempt to prove that powerful interests or privileged classes determine the power of public opinion irrespective of truth, or righteousness, or even the safety of society. The eternal example of this, of course, is the arrest and crucifixion of Jesus. Jesus was not crucified in order to complete the logic of a theological formula. Jesus was pursued, arrested, given a mock trial, and cruelly put to death, at the hands of a powerful privileged class, in church, state and financial circles in Jerusalem. These were the makers and the executives of the *prevailing Public Opinion.* "He stirreth up the people," they said. "Then the chief priests and scribes and elders of the people took counsel at the house of the High Priest to put Jesus to death," and very quickly they had the mob crying, "We don't want Barabbas! Give us that disturber, Jesus!" And they led him away to Calvary.

The story of the "noble army of martyrs" is the story of how privileged classes in church and state made a Public Opinion to suit themselves and incited the ignorant and the superstitious and the prejudiced to cooperate with them in executing that prevailing opinion. Such is the story of the first three Christian centuries; of John Huss; of Savonarola, and Giordano Bruno; of the persecution of the early Quakers, the Methodists, and Abolitionists. "So persecuted they the prophets," said Jesus as he contemplated his own inevitable death at their hands.

Before 1914, especially back in the days of Bismarck, the prevailing public opinion in Germany haled thousands of men to prison for the merest suggestion in their writing or speech or conduct contrary to the wish of the Kaiser and his ruling aristocracy. It was *lêse majesté* to differ from the ruling class. Any public opinion different from the communism of Lenine and Trotsky in Russia today seems to suffer as did opinion contrary to the Czar in the Russia of yesterday. There are several men in

the Labor Opposition in the British Parliament right now who have served prison terms for no other crime than that of differing from the prevailing public opinion of the economic class dominant in England.

Why is it that it is not healthful in several Southern states to make speeches, or publish papers, or preach a gospel which proposes to guarantee to the negro his constitutional rights? There is just one reason. *The prevailing public opinion is made, controlled, and executed by a dominant economic majority.*

These are but types of historical illustrations that clearly disclose the bulwarks of public opinion.

VII

Privilege and Public Opinion

Now, whether for weal or woe, right or wrong, there are dominant groups in our modern American life. These groups are not as in former days, religious potentates like the Pope, or imperial dictators like the Kaiser and the Czar, but *groups dominant by virtue of their major control of property, finance, business, and economic privilege.*

Now, take a big cross-section of public opinion—the public opinion that rules—and you will find it to be the general trend of thought and the will and the way of these powerful economic personalities and groups. *Their* general conduct sets the fashion. *Their* ways of looking at affairs, *their* concepts of what is right and just and good and proper, seeps into the average mind and becomes the controlling force in all the great currents of the public life.

This public opinion of our days, unconsciously and even consciously as propaganda emanating from the thought and practice and will of the powerful propertied classes, saturates our political thinking and determines public policy, and names and elects its own devotees to public office. *Their* opinion affects all our ideas and policies of education from the primary grades to the universities. Their opinion is the prevailing public opinion of the mighty metropolitan daily, and ramifies into the brain and obsesses the thought of the poverty-stricken editor, who sets up and publishes the "Weekly Tattler" away out in Gopher Prairie.

(NOTE.—As a striking illustration of how the press maintains a public opinion that bulwarks the present social order, note the following: This address was delivered at the Council of Cities, Cleveland, Ohio, February 20, 1923. A somewhat garbled report of the address found its way into the local press, among other fragments, the sentence in which I referred to the "groups dominant by virtue of their major control of property, finance, business, and economic privilege." The next day, The *"Cleveland Press,"* after seeking to belittle my speech, by calling me a radical and a professional lecturer and "often an office seeker whose stock in trade is sensational prediction of revolution," came out in its editorial page with the heading—"Alarming if it were not

false." It proceeds to declare that "it is not true that a few own the means of livelihood for a great majority." The editor declares that "never before was the wealth of this country so widely held; never before were so many millions of Americans owners of productive property, J. Stitt Wilson and all other prophets of evil to the contrary notwithstanding." "It is not true," he continues, "that the total incomes of the richest 'few' are greater, in the aggregate, than the incomes of the 'great majority.'" "They are not one-quarter as great, not even one-tenth."

Thus "public opinion" is safeguarded from any possible consideration of the *issue of property and poverty,* which even my feeble utterances might induce. But the editor comes to my rescue as "Exhibit A" of the very point I made, that the interests of the dominant economic groups guard public opinion, and see to it that the press molds and instructs the people so that the vested interests may be morally and legally sustained and maintained in their dominant and major control of privilege and economic power.)

Deny it as we may, and try to evade the implications as we please, the unescapable fact is, and the economically inevitable fact is, that this same public opinion, emanating from the thought and will and moral code of our dominant economic class, affects the entire quality and impact and social and economic bearing of what we call "The Gospel." Whoever pays the piper calls the tune and the tune is on the large such a tune as the dominant class can dance to without any serious disturbance to their economic interests. Herein is the very heart and soul of what we call "materialism" in our time.

This is no accusation, or condemnation of the preachers, or of the men and women of the churches. It is a sociological law. It is the usual inevitable process, quite unescapable except by such moral and spiritual methods as were exhibited by Socrates and Jesus and Paul and Bruno and Fox and Wesley.

Only moral and spiritual and social radicals have ever been able to transcend a public opinion created by the mental grip and the moral code of a dominant economic class in any particular period. And we of our day are no exception. It would be an historical miracle if it were otherwise. It would be too much to expect of our poor average human nature. It would be at once a tragic and comic picture if we could present as in a moving picture the pulpits and preachers and spiritual teachers which instead of "tempering the wind to the shorn lamb" have "tempered the Word of God to the fat ram."

VIII

The Leaven of the Pharisees and of Herod

Jesus warned his disciples against both the code of righteousness and the doctrine of the Pharisees. The Pharisees are not Jews in Palestine. They are the keepers of prevailing public opinion. And "Except our righteousness exceed their kind of

righteousness, we shall in no wise advance into the Kingdom of God." So also Jesus warned his disciples, "Beware of the leaven of the Pharisees," and "Beware also of the leaven of Herod." Leaven plainly means their "Public Opinion." "They make void the word of God, teaching for the real word of God the traditions of men." Look out for them, said Jesus, "they garnish the sepulchres of the prophets, and stone them that are sent unto them."

Now, the Militant Church is, or should be, the organ of the Eternal Christ. The Spirit of the Eternal Christ and the teaching of the Gospel is ever and always far in advance of the "leaven" of each succeeding generation of Pharisees in church and state. So it is today. I do not hesitate to say that the simplest statement of the teaching of Jesus, laid down on the present social and economic unrighteousness of Herod and the Pharisees, would be nothing short of revolutionary. But it would be nothing but sheer folly, for preachers in our pulpits to say: "Go to, we shall join the ranks of the noble army of martyrs, the ranks of the spiritual and social radicals, who alone in all ages have transcended the Public Opinion of the Pharisees."

What I mean to say is, that if any considerable group of ministers of the gospel should take the spirit and teaching of Jesus seriously and catch its social and economic, and international implications, and lay this down as the scientific program for this threatening hour, backing it up with a corresponding spiritual understanding and knowledge of God, then history would repeat itself. The scribes in our public life and in journalism, the elders in our political life, the Judases in our economic life, would take counsel together at the house of the high priests of finance and business, to put the Christ-spirit to death. Caiaphas and Herod and Pilate and the ignorant mob would temporarily have their way. But on the third day there would come the resurrection.

However, in the strain and perplexity, and agony of the world, not knowing whence an answer to our terrible problems may come, it might be that the Christ-anointed sons of God, might for once be welcomed by a stricken world as the saviours of society.

The simple fact is that the people do not know the religion of Jesus. They are disciples to various brands of Christianity. They will fight to have Him called "Lord, Lord!" but they will fight the call to practical application of the words that He spake. And so I contend, that coordinate with the first great need, of fostering the Scientific Spirit and the search for a purer apprehension of God, the next great cleanser of Public Opinion would be a frank uncovering of the actual Teaching of Christ concerning all human relations, and the relentless concrete application of these principles to all our problems of poverty, property and war.

Give the people what Jesus said. Let the chips fall where they may—even upon our own heads. Let judgment begin at the House of God. The actual teaching of Jesus, as distinguished from all creeds, and the popular paganized Christianity and the

leaven of the Pharisees, would throw the revealing glow of a great searchlight upon all issues. It would impeach our crass paganism and materialism. It would tend to soften the harshness and strife of our troubled industrial world, pending an ordered reconstruction. The most sublime service that the preachers and the church members of the day can render to the regeneration and purification of Public Opinion on all public questions—local politics, industrial strife, national issues, Ku Klux Klanism, economic injustice, and a healing foreign policy—would be to go forward to the actual spirit and teaching of Jesus. It is high time for the appearance of a new moral and spiritual radicalism, such as has been in other ages the glory of the church, such as has characterized every great historic day of the past.

Time will not permit me to enter the field of method or of means. I will indulge myself with but one suggestion. I believe that the Methodist Episcopal Church *might foster a new preaching order,* as it were, of men of spiritual power and social insight, and economic vision to go forth as advance heralds, in incessant labors among the churches, mobilizing the new conscience of our day, "preparing the Way of the Lord" and using every new method and unique means of our radio civilization to bring to bear upon our whole population the New Truth, and the New Spirit, of the new-old gospel, adequate to create that quality of public opinion that will save the people from these threatening hells of earth. *We await a really new Evangelism.* "This is Life Eternal —to know Thee the only true God—and Jesus Christ whom Thou hast sent."

WHAT LABOR THINKS OF THE CHURCH

Mr. Albert F. Coyle

Editor, Locomotive Engineers Journal
Cleveland, Ohio

It would be very easy for me to tell you a few funny stories this afternoon, to jolly you along and call you good fellows. But I take it that you are much more concerned about the truth, even though it be unpleasant, as to why the church as a whole has failed to command the allegiance of working people. There is an old saying that only your friends will tell you your faults. And because my sympathies are so whole-heartedly with what you are doing, because I feel so keenly that a practical application of Jesus' way of life is the outstanding need in the industrial world today, I am going to be ruthlessly frank in telling you just what a number of influential labor leaders really think of the church.

The Attitude of Representative Labor Leaders

I have made it a point during the past week to ask a number of representative men, occupying positions of trust in the labor movement, just what they thought about the church. They are all of them serious-minded, intelligent, forward-looking leaders, covering several of the strongest labor organizations in the country. Perhaps they talked to me about the church with much more candor than they would have to an outsider or before a public body. What they had to say came right from their hearts without any gloss on it. You can take their honest opinions for what they are worth, placing the consequent blame wherever you feel it rightly belongs. I ask you only to remember that these men—like the great majority of organized workers throughout the country today—were baptized and brought up in Christian homes. They were at least exposed to Christianity, whether it took or not.

I first asked an executive of a great international union what he thought of the church. He shot back without a bit of hesitation: "It will take me just about thirty seconds to tell you what I think about the church. I don't think much of it, because the church doesn't think very much about us." This man was raised in a good Methodist home in the middle west. He still retains a nominal church membership. But he has lost all interest in the church simply because the ministers of the church with whom he has come in personal contact have exhibited no interest in those problems of economic and social justice to the solution of which he is unselfishly devoting his life.

The second labor executive to whom I put the question candidly replied: "Why should we be interested in the church? The church is not for workers but for businessmen and employers. If you don't believe me, look at the names of the board of trustees of any big church in this city. You will find them filled with bankers and Rotarians and Chamber of Commerce magnates, but you

won't find a single representative of the men who sweat for their daily bread."

I took occasion to notice the names of the Official Board at the Methodist church where I chanced to worship last Sunday. Most of them I did not know, but the only two members whose occupations were mentioned had after them the names of two of the largest banks of the city. Their names stood out like an investment assurance to the public that the Official Board of that church is dominated by big bankers. Do not misunderstand me. There is no reason why a banker should not be just as good a church member as a ditch digger—though the Master Himself said it is a much more difficult task for the rich man to be a consistent Christian. But when a church openly displays its close connection with the source of money and money power, it invites the very suspicion and criticism which this labor executive expressed.

I asked a third union officer—a railwayman of many years experience out on the western plains—what he thought of the church. He said to me: "When I was a boy out in the country I used to go to church. But when I moved to town so as to be near the railroad terminal, I found out that the city church has no use for the man who wears overalls. I got frozen out once, and went back a second time. I heard an intellectual sermon, saw a lot of well-dressed people, and never got one friendly word as I walked out of the door. When I get frozen twice I know enough to stay away." I wonder if the average minister realizes how hungry men get for fellowship—how often one touch of personal interest in a workingman and his problems will do more than a dozen prize sermons to interest the workingman in your church.

I made the next inquiry from the international executive of a great labor organization, a man of sterling Christian character, whose whole life is an open record of clean, honorable living. He said to me: "I was baptized and raised in a Protestant family, but I haven't much use for the Protestant church today because it has got too far away from the common people. When we were striving to get a sixteen hour day for railroad workers, to protect the lives of the traveling public as well as our own, not a single influential Protestant church raised its voice to aid us, while by order of the Catholic hierarchy every Catholic priest in the country prayed for the enactment of the sixteen hour law the Sunday before it was voted upon by Congress."

The fifth labor leader whon I questioned is a man with a very logical mind. He is also a church member—that is, he told me he goes to church on Christmas and Easter. "But perhaps you would get to know the minister and the church members better if you went oftener yourself," I suggested. "It's no use," he replied; "I have learned by repeated experience that the ministers have nothing for the workers. I have visited a lot of churches, and I have divided up the ministers I have met into four classes: Some simply don't understand the workers. They try to reach them, but they haven't the human sympathy and natural humility to do so. Then there are the indifferent ministers—the kind who

can preach fine sermons and lay down idealistic precepts, without any genuine concern whatever for people less fortunate than they. Why, the last time I attended church I heard one of the leading ministers of this city, who draws a salary of $10,000 a year and spends three months every summer up in the Maine woods, get up in the pulpit and tell the story of how a working girl, the sole support of a widowed mother, had come to him and told him she would have to give up her two weeks' summer vaction in order to contribute anything to the support of the church, since doctor bills and emergency expenses had taken all her savings. And yet this preacher, who rode home comfortably in his limousine that night, actually held up this girl as an example for the other church members to follow, rather than clip a week off of his own vacation to make it possible for her and her mother to get a needed rest too.

"The third kind of preacher," my friend continued, "thinks he has to patronize you. If there is anything that makes a self-respecting workingman sick at the stomach, it is to be approached with this patronizing air. And finally, there is the fourth group of preachers who are openly hostile to organized labor. Why, just this morning I had a letter come across my desk from Harrison, Arkansas, where a mob incited by the M. & N. A. Railroad Company has beaten, assaulted and even murdered union men on strike, and run them and their families out of the town. This letter was in the handwriting of one of the merchants in the city who had extended credit to the men on strike. He was forced to close his place of business and dragged before a committee of the mob, which demanded to know his connection with the strikers. He was finally released by majority vote of the committee, and was leaving the room when one of the local preachers present seized him and shouted, 'This man is getting off too easy, let's give him something to remember,' and with that they stripped off his clothes, made him bend over, and the preacher himself wielded a razor strap over his naked flesh until he was exhausted." Certainly you cannot blame the union men of Harrison if they think that the church as a whole is hostile to labor.

I do not doubt but that labor would think much more of the church, and the ministers would think much more of workingmen, if they only knew each other better. Most of our antipathies and prejudices in this world are due to lack of mutual understanding. But is it not the duty of the church to meet the workers a generous half way? The Master did not wait until men came to him; he went to them and understood and saved them. He overcame their petty objections and animosities by the depth and fervor of his love. Yet altogether too many clergymen today seemingly will not take the time or pay the price to make intimate personal contacts with the workingmen. I ask you seriously: how many of you can count among your personal friends as many workingmen as you can lawyers and bankers and big employers? Many of you do not exert yourselves to know the workingman, and then you wonder why the workingman does not know you and like you

and want to hear you preach. What you say in the pulpits or in the newspapers will not influence workingmen one-tenth as much as what you yourself are in your personal relationship with them. As the apostle Paul told the Corinthians: "Ye are our advertisements written in our hearts, known and read of all men."

The Church Fails to Exemplify Christ's Teachings

It is not the church's Christ; it is the church itself which is at fault. And you as the leaders and guides of the church are responsible for the church's conduct. I realize the difficulty of learning the facts about labor and of making these essential personal contacts. Your religious press ought to help you in this important work. I regret to say that it is not always intelligent and sympathetic enough to do so. For instance, my attention was recently called to an editorial in the Christian Advocate of a neighboring state. The editorial bemoaned the fact that the railway workers and the coal miners had struck, that they and their families and the whole community had suffered from the strike, and that they ought not to have caused any industrial inconvenience at all. I wrote a very kind letter to the editor, pointing out to him the fact that the coal strike was brought about through a deliberate breach of contract by the mine operators, who refused to negotiate a new working agreement with the miners and provoked the strike for the avowed purpose of "busting the miners' union." I reminded him that not a single great church had officially taken action to condemn this violation of a solemn public contract by the mine owners, nor had they protested when the Railroad Labor Board endeavored to reduce the wages of human beings with families to support to as little as 23c. an hour, or when the Labor Board expressly repudiated the principle of the living wage as "mellifluous phraseology." The editor did not publish the letter, but wrote back to me instead that unfortunately many labor leaders could not be trusted, since some had embezzled money from the labor unions. I told him that for every such case he could show, I could produce a dozen cases where businessmen and bankers and even church treasurers were guilty of embezzlement.

It is true that every strike involves a loss, and no one knows is better than the worker. It means sacrifice and suffering and often dire destitution for him and his family. For this reason a strike is never undertaken unless every other means of securing economic justice has failed. And yet this editor did not realize that here was a struggle for decent standards of human existence, for a bare mite of that very "abundance of life" which the Master came to give. He did not seem to know that the worker has lifted himself up from slavery and exploitation and serfdom only in so far as he has organized and suffered to redress industrial wrongs. He bemoaned only the loss, the discomfort caused to him and his friends by a strike which would never have been necessary if the clergymen of the country had lifted up their voices in righteous protest against compelling men with families to support to work for a bare "fodder wage." I might not blame one of you for ex-

pressing similar views, because you may never have had the chance to learn better. But I do censure the editor of a great religious weekly, upon which you rely for your religious and industrial information, for misleading you regarding the fundamental moral principles involved in these two strikes. The editor of such a paper ought to know better, and if he doesn't he should be replaced by someone who does.

Labor Unions Champion Christ's Ideals

The church has not only failed to understand labor, but there is a widespread conviction that it has also failed to carry out the ideals of Christ himself. Indeed, I ask you to consider whether the labor unions are not doing more than are the churches to achieve the principles of true Christianity. I take it that the three cardinal tenets of our Christian religion are the matchless worth of human personality, the creation of a universal human brotherhood, and the supremacy of the law of service. I ask you solemnly whether the church or the labor union is doing more to safeguard and ennoble human personality by demanding a living wage for all producers, by protecting child labor and safeguarding women in industry, by striving to abolish the twelve hour day? Over twelve million people in this rich country of ours live in a state of chronic poverty. Religious charity cannot help them; it can only alleviate the surface symptoms. Labor organizations are evidently their only hope of securing an equitable share of the wealth which their toil helps to produce.

Secondly, are the labor unions or the churches doing most to promote brotherhood? Are the churches speaking out as they should against an economic system which denies to thousands of human beings made in the image of the Creator, the chance to develop and grow more and more like sons of God? Obviously the Christian ideal of brotherhood is a mere nebulous philosophy unless it is predicated on economic justice. This very denial of justice, the strife, the selfishness which characterizes modern industry are being effectively challenged only by one great agency—organized labor. Indeed the aim of labor is nothing less than the purpose of Christ Himself to establish a world brotherhood, in which the fraternal spirit shall actuate men as they make and distribute to their fellow mortals the necessities of life. The very name of the organization I represent indicates to what a great extent the keystone of Christianity has become the goal of organized labor.

Finally, I think you will find that the labor unions are also doing more than the churches to put into practice the Christian Law of Service in everyday life. The Master said: "Let him who would be greatest among you be your servant," which is only another way of saying that he who works the hardest and most unselfishly is really the greatest man in the community. And yet we have enshrined the dollar as the measure of a man's success. We have seen costly churches reared by contributions from men whose sole claim to greatness is the fact that they have success-

fully exploited their fellowmen. The law of service means nothing unless it is translated into the brick and steel of industrial affairs. Yet I ask you again, which is doing more, the church or the labor unions, to stop the unsocial use of economic power and demand that the industries of the nation be operated for service rather than for selfish profit?

It is the supreme tragedy of our modern religious life that the church has been so slow to recognize and espouse the cause of those who suffer burdens grievous to be borne. "By their fruits ye shall know them." And these people who are heavy laden are giving their devoted allegiance to the labor union rather than to the church because the former is actually concerned with their welfare and happiness and is energetically doing something to lift the burdens from their shoulders so that they may have life more abundantly.

The Remedy

What can the church do to prove its sincere interest in the workingman? I wish to suggest four steps which seem to me fundamental if the Carpenter of Nazareth is really to remain the head of the Christian church. First, there must be a new spirit and consecration to service, new interest in and devotion to the welfare of common ordinary people. Secondly, develop real fellowship within your church—the sort of fellowship which will satisfy the souls of hungry, lonesome men. The early Christian communities from which the Christian church arose were just such fellowships. The common people flocked to them, not to hear some great man preach or even to listen to inspiring music, but because there was a fraternal quality of life, an association of men on the basis of mutual helpfulness, an ennobling, stimulating fellowship which beamed like the morning star through the sordid selfishness and greed of the pagan world.

In the third place, know as much about the men who work with their hands as those who work with their brains, or those who do not work at all. Cultivate the acquaintance of the best labor leaders in your community. Have them represented on your official board, and see that some clergyman of your city is delegated to represent you on the Central Labor Council. Read at least one good labor paper with a national outlook. The dean of a great theological seminary recently wrote me in protest against a certain industrial situation asserting an opinion on very biased information. This good man relies upon the New York Times, the Boston Transcript and papers of that type, as well as friends from the professional and business circles, for his information. If you would get a new perspective on industrial questions, if you would know what labor thinks and wants, read its best papers and magazines. It will be about the best investment you can make.

In the fourth place, use your influence to see that the theological seminaries acquaint ministerial students with the basic facts and problems which confront the world of industry and labor. I know great theological seminaries which are conscientiously train-

ing young men in the subtleties of homiletics and exegesis, but who do not give a single course to inform their students regarding the burning questions of our common economic life. It seems almost as if there were a conspiracy to keep the problems which face real men in a real world from penetrating within the sombre moss-covered walls of the theological seminaries!

The Penalty

The church is only an instrument; it is not an end in itself. It is the pathway to divine life and happiness; it is not the main goal. The Christ ideal of a God of justice and a world of brotherly minded men is bound to be achieved by some instrument of God's will. If the church fails, then the Almighty will find some other means. But I beg you to remember the consequences of such a failure. Those of us who have recently been in Germany and Russia know the fate of the so-called Christian churches in those lands—churches which disowned and betrayed the principles we have been discussing, and which now face either reformation or extinction. For that which a man or a church soweth, that shall it also reap.

THE CHURCH AND THE LABOR MOVEMENT

REV. EDMUND B. CHAFFEE

Director, Labor Temple, New York, New York

It has been a great pleasure to listen to what Mr. Coyle has been telling us of the attitude of Labor to the Church. All the time, however, I have been wondering why he has been so mild. At Labor Temple, where I am privileged to work, we hear so much more scathing denunciations of the Church. Not long ago a man arose in our Forum and said, "To hell with the priests, to hell with the ministers, yes and the rabbis *concluded.*" It is denunciations of this kind that we hear, so you will understand why Mr. Coyle's criticisms seem mild.

Back in the days of high wages during the war a man was temporarily out of a job. He did not know just what to do until a friend said to him, "Why don't you go over and get a job in the Shipping Yards? You could get a job as a plumber." "But," said the man, "I don't know anything about plumbing." "Oh," said his friend, "that's not necessary, just go and find some pipes and hammer them." So the man went. He got the job. He crawled off in an unfrequented part of the ship and proceeded to hammer pipes. All went well for a couple of days. But on the third day after he had been at work a little time a man came and sat down beside him; he remained beside him for an hour or so till our hero got worried and making an excuse got away to another part of the ship where he sat down and proceeded to hammer pipes once more. In the afternoon, however, the fellow found him and again sat down beside him. Once more our friend eluded him, but about four o'clock the fellow again found him. He sat down saying, "I had hard work to find you." Our hero could stand it no longer; he was convinced his graft was over so he said, "Well, you've got me, you spy." The fellow looked at him rather strangely and said, "Spy, what do you mean, spy? I'm your helper." Probably there has been a lot of such misunderstanding on the part of Labor and the Church.

Mr. Coyle has discussed this matter in a throroughly concrete way. I wish for a few moments to have you consider it from the more theoretical point of view. We need to have our theories right, if our practices are to be just. I want to speak of the relation of the Church to the Labor Movement. By the Church, I mean Christianity as a whole, but more particularly the Protestant Church. By the Labor Movement, I mean the World Labor Movement, but more specifically the Labor Movement in the United States.

Church Must Be Interested in Labor

It seems to me fairly evident that the Church must be interested in the Labor Movement. Of the 46 million Church members in the United States, both Catholics and Protestants, the

majority of them, the vast majority of them, go to make up the 42 million listed in our Federal Census as "Gainfully Employed." As the Labor Movement has to do with the economic well being of these Church members they must be interested in it. Again, as Christians these Church members and the Church as an organization are committed to the ideal of the Kingdom of God, a social ideal. This means that Christians must be interested in every social movement. Then too, it is simple, common sense for the Church to take cognizance of a movement which is seeking to change the very structure of civilization. The Church must be interested in the Labor Movement.

Labor Should Be Interested in the Church

Just as the Church must be interested in the Labor Movement so I believe Labor must be interested in the Church. How can it hope to win the American people, a people the vast majority of whom are Church members, unless it knows something of the aims, methods and spirit of the Church? Moreover as Shaw Desmond points out in his recent book, "Labor, the Giant with the Feet of Clay," Labor sorely needs idealism in its leaders and in the rank and file. In England there are not a few who are of and for Labor who fear that there is not enough honesty and unselfishness in the Labor Movement to promise any lasting social good. Just recently, too, in New York one of the clothing unions had an emergency store. They had some of their members at work in this store. Here was this store for the good of the cause, and, yet, those in charge found that it was necessary to have an old-fashioned boss in order to get efficient work out of the men. Knowledge of these things has convinced many of us that Labor needs whatever moral idealism the Church has to give. Just as the Church must be interested in the Labor Movement so I believe the Labor Movement must be interested in the Church.

The Attitude of Labor

Now what has been the attitude of Labor to the Church? It is undeniable that in Russia the Labor Movement has been hostile. The property of the Church has been seized, priests have been insulted and murdered. Proclamations have been issued condemning religion as superstition. In many other parts of the European continent there has been a deep antagonism toward the Church and religion. Without doubt the thought of many of the so-called proletariat has been that of the famous anarchist Bakunin who said. "We must do away with the lies and the first of these is God." There is no doubt that continental Labor has not been particularly friendly to organized religion. In England, however, the hostility has never been so pronounced. Multitudes have taken little active interest in institutional religion but with few exceptions there has not been hatred of the Church. Indeed there was in the last century and there is today a group of idealists championing the cause of Labor in the name of the Christian religion. Moreover in England a number of outstanding leaders of the

Labor Movement have been ministers and Churchmen of steadfast religious convictions.

In the United States the Labor Movement is relatively small; out of the 42 million gainfully employed not more than six million or fifteen per cent are in any kind of union. We must remember, however, that millions are engaged in agriculture and other occupations which are not readily organizable. I believe it is a fair statement to say that about twenty-five per cent of those who are open to organization are organized. But, however you may look at it, the Labor Movement in the United States is comparatively small. We find that the attitude of Labor here is much the same as it is in England. There is hostility to the Church. There is a large amount of indifference. Then too, it must be remembered that some of the strongest unions in our country are Jewish. The Church is often looked upon as the champion of things as they are. Its war record is criticised. Churches and preachers are considered as mere instruments and tools of the capitalist state.

Attitude of Church to Labor

What has been the attitude of the Church to the Labor Movement? Turning to Europe again, we find that is has generally been one of hostility. The Russian Church was the buttress of the Czar's government. The priests were often spies. In the Central Empires there was enmity because the Church looked upon the Labor Movement as atheistic and agnostic. In France the leaders of the movement have not generally been good Catholics. In England the Church as a whole has been inclined to tell the workers to be content with the estate in which God has placed them. In our own land the Church has been conservative, sometimes reactionary. More often, however, it has been indifferent. It has had little to say one way or the other. When it has spoken it has generally condemned the Labor Movement as unchristian. Socialists, anarchists, labor agitators have all been lumped together in many a pulpit as exemplifying the spirit of the anti-Christ. Certainly as a whole the Protestant Church has not desired to make contacts with the Labor Movement.

As the Labor Movement viewed the Church with hostility and indifference so the Church viewed the Labor Movement. Then about fifteen years ago a change set in. Rauschenbusch wrote his great book, "Christianity and the Social Crisis," in which he raised very fundamental questions concerning the ethics of Jesus and our modern industrial system. Other writers followed him. In all Protestant countries voices began to be raised protesting against a civilization that could exhibit millions living in poverty on one hand and millionaires and billionaires on the other. The doctrine of the Kingdom of God as a social ideal to be realized upon this earth was proclaimed anew. Ministers began to lose their pulpits because of their championing the rights of the working classes. The vital questions of the Church ceased to be theological; they became economic. Doubts of the virgin

birth did not matter nearly as much as doubts about the sanctity of private property. Possibly an illustration will make more clear what I mean. If I were to take the Bible and throw it down and stamp on it before your eyes you would not like it, there might be some hisses, but I would be in no serious danger. But, if I were to take our American flag and throw it down and walk on it there would be hisses and it is quite probable I would be in danger of physical violence. Certainly I would be in danger of arrest and prosecution. This means that the State and what it stands for, property rights and all the rest, are really more vital even to the men and women of the Church than their Christian faith. What would it not mean if we would give the same loyalty to Jesus Christ that we give to our country? But, as I have said, the attitude of the Church today toward Labor is not what it was fifteen or twenty years ago.

Four Groups in the Church

I think it fair to say that there are now four main groups in the Church. First: there is an ever growing group which is friendly to Labor and is actively helping it whenever it can. There is of course, a second group, many of its members men of influence, of great wealth and power, which is hostile to Labor and determined to war upon any of the Church who espouse Labor's cause. There is also a third group which has no interest one way or another. They are indifferent. Like the Ephesian Christians, who had not so much as heard that there was a Holy Ghost, this group in the Church does not yet know that there is a Labor problem. Then last of all there is a fourth group, possibly the largest of all the groups, which is perplexed and troubled about the whole matter. The members of this group perceive that the economic question is the great question of our time but they are not clear as to what the Church can or ought to do. In many ways this group is the hope of the Church.

Aims and Purposes

So far I have been trying to point out what has been the attitude of the Church to Labor and Labor to the Church. Before we can ask what the attitude of each to the other *should* be we must see something of the aims and purposes of each. What are the principles of the Church? I take it that the principles of the Church are to be found in the teachings of the founder of the Church, Jesus himself. The Church of Jesus Christ must be committed to His program or else it is not the Church of Jesus Christ. I believe we would all agree that Jesus taught four great doctrines. The first was the fatherhood of God. The second was the sacredness of personality. Human beings were of infinite value just because they were human beings. The third great principle laid down by Jesus was that brotherhood is the primary human relation. Love is the uniting bond and I take it that when Jesus talked about love he meant not something vague, watery

and sentimental but he meant an active desire that others should have the same abundance of life which we crave for ourselves. I think He would want to emphasize that our love must be something active, not a mere pious attitude. Then the fourth great doctrine of Jesus, probably in His thought it was the first, the Kingdom of God, the Reign of God in human society.

The fatherhood of God, the sacredness of personality, brotherhood and love, the Kingdom of God. These are the principles of the Church. What are the aims of Labor? There are I think five main aims although I freely admit that other aims may be enumerated. The first of these main aims is the securing of higher wages. It seems to me that the Church, believing in the third place Labor seeks to abolish unemployment and in the fourth place it seeks to secure recognition of the Union. The fifth aim is that of the control of industry by those who work in it.

Wages and Hours

What now in the light of the principles of the Church should be the attitude toward Labor? In regard to the first aim, that of higher wages it seems to me that the Church, believing in the sacredness of human beings, must be interested in securing for all men everywhere, a living wage. Only thus can our God-given personalities be developed. The living wage must be for the Church something more than "a mellifluous phrase," as it was called by the United States Labor Board. In the second place, the Church must, I believe, favor shorter hours for Labor. The deadening effect of machine production so dwarfs personality that we must shorten the hours as much as is economically possible. A man working in a motor car company had as his task the making of a certain nut, numbered 822. He made thousands of these a day. Finally he gave up his job and went to one which paid him less. A friend asked him why. He said, "I was afraid if I had kept on with that work I would have turned into Nut Number 822." Our factory civilization tends to crush human personality. Some relief from this is to be found in shorter hours, therefore the Church should be with Labor in standing for shorter hours.

Unemployment

Again the Church must resolutely stand against unemployment because the unemployed rapidly become demoralized. Their character deteriorates. The Church should, I believe, stand with Labor in working against unemployment. As to the aim of Labor, the recognition of the Union; this, I believe, the Church should also favor because it is only through the recognition of the Union and collective bargaining that the other aims of Labor seem possible of achievement. As to the control of industry by those who work in it; this, I think would be valuable in developing personality, it would be an offset to the deadening effect of machines and that reason should be viewed sympathetically by the Church. However, just what should be this form of control, how it should be

worked out is a matter to be settled by the technicians, the engineers qualified to speak. The Church must insist that the spirit of men be brotherly, for without such a spirit we should in vain change our system of production and distribution.

Pacifism

In all the struggle on the part of Labor for the realization of its aims, the Church, I believe, must be deeply sympathetic and must help wherever it can. However, it must be pointed out that the Church, if it be true to Jesus, must oppose violent methods. It is a great regret to many of us that the Church by its attitude during the war, an attitude of toleration and sometimes glorification of war, has nearly forfeited its right to tell the laboring men not to use violence. We as Churchmen ought to make clear that we oppose violence on the part of the rich and powerful, on the part of militarists and war lords, just as much as we oppose it on the part of the industrial workers. If we are going to preach pacifism to the workers we must preach pacifism to the employers. Indeed to be consistent we must preach that international war is also unholy and contrary to the mind of Christ.

What the Church Is Doing

So far I have tried to point out what has been the attitude of the Church to Labor and Labor to the Church. I have also tried to show how this attitude has been changed during the last few years. And along with all this I have tried to show the harmony of the aims of Labor with the aims of the Church. All this is true and yet we know there is an immense amount of suspicion and distrust upon both sides. Mr. Coyle has told us of this, this afternoon. What is the Church doing to help Labor? What is it doing to remove its justifiable hostility and suspicion?

Well, the Church published the Steel Strike Report and it has stood behind it. As far as I can see in spite of the criticism of Mr. Olds and others Bishop McConnell and his associates have stood their ground. There has been no oozing away of their courage. We are proud of what they have done and I know Labor as a whole has admired their action.

In the second place I want to mention the work of the Federal Council of Churches. This Council has adopted and circulated "The Social Creed of the Churches." It has published timely bulletins on the wage question and coal question and on other matters. At its last annual meeting as is stated in the report of that meeting: "There was an unshaken conviction of the obligation of the Church to deal positively with the great social issues of the present day and to test all existing social and economic arrangements by the principles of the Christian gospel. No area of life was allowed to be thought of as outside of the Kingdom of God." Moreover, the attitude of the Council in regard to political prisoners has been definite and courageous. Indeed Elizabeth Gurley Flynn, a well known leader among the industrial workers,

recently said at our Labor Temple Forum: "The Church has done more for the release of political prisoners than Labor has done."

Y. W. C. A. and Y. M. C. A.

Again may I call your attention to the work of the Y. W. C. A. It has had the courage to adopt a forward looking social creed. It dared to stand for that creed in Pittsburgh. It was attacked for its position and its campaign for funds in Pittsburgh imperilled. Yet it went on. And to the glory of God and the Church the ministers of Pittsburgh stood behind the Y. W. C. A. Moreover in its industrial and student conferences the Y. W. C. A. is putting on a program calculated to make the young women think of the connection between Christianity and the problems of our industrial order. It is an inspiration to talk on these subjects with the leaders of the Y. W. C. A.

Then we must mention the Y. M. C. A. This organization has been accused of being merely an arm of big business, but it seems to me in the last year or two it also is waking up to the industrial issue. Some of the leaders such as Sherwood Eddy have really experienced a conversion. They have come to see that a Christianity which has merely a message of personal religion is not at grips with life today. A series of pamphlets is now being published on the application of Christianity to our economic and social problems.

Religious Journals and Forums

Along with all this there has arisen a new attitude or I might say a new type of religious paper. I refer to such magazines as "The Christian Century," "The Christian Work," "Unity" and "The World Tomorrow," all of them making an honest and vigorous attempt to interpret Christianity in the light of today's problems.

Moreover no one can estimate the amount of good that has been done by the Church through the various forums of the Church. There is Mr. Lackland's forum in Denver, Mr. Williams forum in this city (Cleveland), Maverick Church in East Boston, Dr. Grant's forum in New York City, until it was closed down by high church authorities. And here may I say parenthetically that I believe the controversy now raging about him is due not so much to his theological heresy as to his economic heresy. Then also, in New York, there is the open forum work being done by your own Mr. Howell, who is really getting in touch with the men and women who toil as well as their leaders. Time fails me to tell of the work of these forums and many others throughout the country. Surely they have stood for free speech when it was not popular so to stand.

Theological Students

Many of us have felt too that there has been a great awakening in regard to Labor among the theological students of the country and among the men who are actively engaged in the Christian

ministry. Those of us who are concerned about the arousing of the Christian conscience in regard to our economic and social system are not as lonesome as we were five years ago.

Other Organizations

In addition to what I have mentioned may I remind you that there have grown up a number of semi-church organizations founded especially to grapple with the problems which we have been discussing. There is for instance *The Fellowship of Reconciliation,* seeking to apply fearlessly the teachings of Jesus. Another society has been organized on similar lines called *The Fellowship for a Christian Industrial Order.* Then there is also the *Church League for Industrial Democracy,* an organization in the Episcopal Church. There are other organizations of similar nature.

When I think of what the Church is doing to meet this problem I am always cheered by a fact which at first glance is depressing. In the past five years I have seen no less than twelve of my personal acquaintances leave the active Christian ministry because of their disgust at the attitude of the Church in regard to war and the industrial issue. Some of them have gone into the Labor Movement, others have gone into various movements which seek social change. In the last few years some of our most prophetic souls have been driven out or have gone out of the Church. This is bad for the Church. It has expelled its prophets, but we must remember that there is something eternal in the Church that makes it possible for it in all ages to give birth to prophets. Weak and ineffective as the Church is, disloyal again and again to its professed principles I yet believe there is no other organization that offers as much prospect of finally achieving a world based on love and brotherhood.

The Labor Temple

In outlining what the Church is attempting to do to meet the situation stated by Mr. Coyle, I want to say a word in regard to the work being done by the Presbyterian Church at Labor Temple, 14th Street and Second Avenue, New York City. This institution which it is my privilege to serve, was organized about fifteen years ago for the distinct purpose of interpreting the Church and the message of Jesus to the industrial workers. Here on this busy corner where tens of thousands of workers pass every day old methods and new methods—conservative methods and radical methods were freely tried. Experience soon taught that it was possible to reach these masses on the Lower East Side through five different ways.

The first, was through Settlement work that is through friendly visiting, playgrounds, gymnasium, employment bureau, clubs and classes we tried to show love in action. Our second method has been the forum. By listening to what the industrial workers have had to say they in turn have been willing to listen to us. We have learned from each other. For, let me make it clear, they have

much to teach us, possibly more than we have to teach them. I feel that our forum has been most vital, for we have established the reputation of standing for the right of free expression on religious, economic and social subjects. Even in time of war and the reaction following it we have maintained this right. I might say that the forum has provided sufficent amusement to keep us all in good spirits. Some weeks ago a speaker was expounding the point of view of the Committee of Forty-eight. A boy in the audience (he looked to be fifteen or, at the most, sixteen years of age) obtained the floor and said: "What we need is the 21 demands of the Third International. We have had enough of this shallow liberalism, enough of this watery socialism. Let's forget this socialism idea. That took me in too, when I was younger."

Along with our Settlement and our Forum we have our Labor Temple School. We are trying to do our share in this great movement known as "Workers' Education." We are not trying to make men vocationally better fitted, but we are trying to give them culture, acquaintance with the best that has been known and thought in the world. We have courses in Economics, Philosophy, Psychology, Literature, the Drama, etc. These people, these workers, many of them "ignorant foreigners," come in large numbers to these classes. They are interested more in fundamental subjects than the vast majority of our old time Americans. Some months ago we had a debate on "The Relative Merits of Plato's Republic and Aristotle's Relatively Best State." We had it on a rainy Saturday night and charged twenty-five cents admission. Over two hundred of these "ignorant foreigners" came to hear it. I doubt if as many would have come to such an event in any of our universities.

We have also built up some very vital contacts by giving Labor organizations the hospitality of our buildings. We have allowed them to hold regular, special and even strike meetings on our premises. This has given thousands of men a different conception of the Church. It is rather a tragedy, they find it so difficult to understand that a Church could be sympathetic to them. Just now the dress and waist makers are making use of our building.

Although it was not the original plan of the founders of Labor Temple, there has, nevertheless, been built up a duly constituted Presbyterian Church. We call it the American International Church, not because it is connected with "The Moscow International," as one wealthy church woman once thought, but because we have people of various races and nationalities in it. Along with this we have a Sunday school of some seven hundred boys and girls whom we are trying to teach the ABC's of personal and social morality.

Thus through our settlement work, our forum, our Labor Temple school, our contacts with Labor organizations and our Church we are seeking to get across to the industrial workers the great fact that men's attitude must be changed from hate and greed to love and unselfishness before we can have that better

world for which the idealists in the Labor Movement are longing. We sit in the interpreter's house seeking to interpret the Church to Labor and Labor to the Church.

It is in some of these ways, ways I have been trying to point out, that the Church is attempting to meet the situation so ably set forth by Mr. Coyle. Labor needs the Church, for man does not live by bread alone and every problem is at bottom a spiritual problem. The Church needs Labor. It needs its courage, its contact with reality, its insight into the evils of our civilization. We need to understand each other better. If we could get more of Labor's radicalism into the Church and more of Christianity into Labor we should all be better off. Let us strive to Christianize radicalism and radicalize Christianity.

A CHRISTIAN CITY

Bishop F. J. McConnell

The outstanding unsolved problem before the human mind is that of men's living together as human beings. Science has measurably conquered famine and plague, but has not yet been able to devise a scheme or constitution, or order of society, which is at all likely to endure for any considerable time.

The modern city raises in the most acute form this question of human living together. Here again the scientist has achieved a degree of success. The physical obstacles to living together are not in themselves insuperable. Problems of water supply, of food supply, of protection against fire and disease can all conceivably be worked out. It is today healthier to live in any one of the great cities of the civilized world than in a small town, or even in some open-country rural districts. Apart from the air-borne or dust-borne diseases, there is not today large danger from the terrible scourges of plague that used to devastate the cities of the middle ages. In the middle ages the question with thinking men was as to whether the conditions of contagious disease could be so controlled as to make it possible for the city existence to continue. Now the question is as to whether victories can be so won in the realm of the spirit as to make cities safe not merely for the dwellers in the cities themselves, but for the entire nation or people of which the cities are a part. If the city is to continue to exist at all it must be made Christian.

The first step in making the city Christian is to keep on high the worth of a man as a man for a man's own sake. The modern psychologist tells us that one of the deep cravings of the human soul is for self-expression, or self-realization. It would seem at first glance as if a modern city, with its multitudinous forms of stimulus, would supply the finest quickening for self-expression. Yet the opposite is too often proved to be the case. The stimulus stuns and overwhelms. The individual is lost in the crowd, which is a much more perilous form of being lost than being lost in the woods or on the sea, for the lostness involves an inner spiritual despair and surrender. Here is a place for the Church. It can hunt up men as individuals—make them feel that they are valuable on their own account—give them a social circle which will restore neighborliness to cities in which community friendliness is almost lost sight of. This will have to be done, however, in such fashion as to keep the approach to the Church to men on the human and personal basis. Card catalogues and index lists are indispensable, of course, but in the end the touch has to be more than mechanical if human contacts in terms of friendship are to be established. We need some way of massing the church forces to make an impression on the city for evangelistic or social-betterment campaigns, but we need just as truly a decentralization into small groups for the sake of making the most of the individual's powers

and values. For some purposes church units ought to be big—for others they ought to be small. In the educational realm only a few years ago it was considered to be a fine scheme for the student body to be so large that no individual freshman counted for much in anybody's eyes. The freshman had to find himself, to make his own way—all this in the name of democracy. This was democracy of the inhuman type—and the freshman made his human contacts oftentimes in extra-academic forms of dubious intellectual and moral value. The swing is now back in the other direction. Let the school be as massive as you please—and let the most monstrous stadium be erected if necessary for the occasional utterance and expression of the school spirit—provided that the mass be broken into small groups for the real purpose for which a college exists. It is perhaps not without significance that Woodrow Wilson, who advocated the most thorough-going democracy in collegiate life, also urged the necessity of the preceptorial system. So it should be, in principle at least, in the city church. No doubt cities are over-churched. There should be considerable merging for more effective dealing with the city problem—but there should be also some way of conserving the initiative and leadership now widely developed in small churches. The trouble with the big church is that too few persons are developed by it into productive Christianity. The big church is a church of spiritual consumers, not spiritual producers, except in the contribution made by the mass effect of the sheer size of the church itself.

The problem, we repeat, for the church in dealing with the mass of the dwellers in the city is to get some place for the individual on his own account. There are, however, some problems which are even more definite and specific. The first feeling about a city is that the individual is lost in the mass. Then comes the realization that the extremes of wealth and poverty are appallingly pronounced, and that to make the city Christian something must be done to tone down the sharpness of the contrast.

It is not my purpose here to discuss any reorganization of the social order which may conceivably narrow the abyss between rich and poor. That would lead us far afield. I may say nevertheless in passing that we see in the cities the supreme illustration of the folly of allowing the increased value of city-sites due to movements of population itself to go into private pockets. If it be said that while there is an unearned increment in land values due to a city's movement in a particular direction, there is also an unearned decrement due to a city's movement away from a given site; the answer is that the group should assume both increment and decrement. All debatable questions to one side, however, something must always be said about the use of wealth in display as wealth is displayed in cities. The city is preeminently the scene of the display of what Veblen calls consumption for the sake of showing the mark of a leisure class—consumption as a sign of social standing. Certain sites in cities command high prices not because of their inherent suitability as places on which to live but because living at those sites is an index of social standing. So it goes all

along the line. Society has a right, within limits, to control the consumption of wealth. The prohibition of the liquor traffic, for example, is an instance of such control. More potent, however, than any law is the public opinion which, when once Christian, will make impossible extravagance in houses, motor cars, garments used as signs of a leisure class. At the other end of the scale stand all those elements in the modern city which make for what we call social unrest—the poor who out of sheer desperation take hold of any social theory which promises relief, the foreigners who judge America by the contradictions between the promises of steamship agents and the actual sordid facts of the city's slums, the wage-earning groups who live in constant horror of unemployment.

The city thus puts for the church at least three insistent questions which will not down. To begin with we have the responsibility of society for poverty. We are just beginning to recognize society in itself as in large part the creator of wealth. The possibility of acquiring wealth comes in large part out of the very fact of the existence of communities. On the other hand living in communities accentuates poverty. Poverty as we have it today is largely a community problem, especially when it comes out of seasons of unemployment which throw groups of men out of work. During the recent period of unemployment I repeatedly saw posters on billboards calling on everybody to aid in the return to prosperity by going to work—on the evident assumption that unemployment was an individual and not a social concern—as if the man out of work were himself wholly responsible for being out of work. Such posters are positive breeders of social revolution.

Next, the problem of the immigrant is largely a city question. In the relation to our country the immigrant is likely to be more idealistic than we are. So far as I can make out the chief motive for which employers seek to induce immigration is capitalistic greed, pure and simple. The idealist is the newcomer, who has taken seriously the advertising agent's talk about America as the land of opportunity. The foreigner may indeed get a warm welcome if there is a heavy demand for labor. Let that demand slacken, however, and the foreigner becomes in the eyes of patriotic capitalism a potential anarchist.

All of which leads to the problem of social unrest. Here the church can and does render service in getting the discussion out into the open and giving the so-called radical a sympathetic and yet critical hearing.

Christian treatment of radicalism is necessarily both sympathetic and critical. The man with a grievance against the social order chiefly wants some one to listen to him. His complaint is that no one pays any attention to him. Give him a hearing and half his protest is gone. On the other hand the hearing must be critical, based on understanding of social measures and expedients. Just as a single illustration, take the resentment of hosts of laborers to company unions. The company union seems to the well-intentioned preacher a glorious expedient for getting employers and employed together. No doubt it is, if the employer is acting

in an unselfish spirit. If he is not so acting the company union is a most excellent instrument for depriving the employee of his one best weapon of defense—the trade union. A question like this can hardly be discussed until there is some critical knowledge of concrete situations in the labor world.

What, however, can we really expect as the outcome of radical social discussion? Are we not in danger of letting mischief loose from open and frank talk of social experimentation? Are not flighty minds apt to lose themselves and lead others to loss if they are given a chance to talk things out, after the manner of my suggestion?

Flighty minds live in this world of ours at their own peril. We cannot prevent some troubles in which they are always finding themselves. The social peril is not from flighty individuals so much as from wide-spread restlessness and resentment on the part of huge masses of mankind when legitimate social progress seems to be blocked by reactionaries. Reactionaries in their own way are fully as flighty as the radicals. It is just as flighty to fly in the face of solid social aspirations as to fly in the face of the so-called laws of nature and of human nature. One of the laws of human nature is that unanswered questions develop explosive power when they are ignored and that the repression of just desire for better social conditions leads to hate, which does not stop with words. Reactionary agencies in this or any other land that close the channels of free expression are positive dangers to the stability of any social order. The reactionaries are chief among those who fly in the face of the facts.

Of course this seems to the reactionary like sheer raving. What about all these impossible utopias that the dreamers urge upon us? Well, what about them? None of them have ever actually been put into effect as the dreamers have dreamed them. They are instruments of advance, nevertheless—tools with which to cut a path through the thicket out to the open country beyond. The utopia itself is often worn out in service, but it serves. It helps urge the public mind on toward unceasing progress. Chasing a pot of gold at the foot of a rainbow may reveal no actual gold, but it may lead to progress nevertheless. Hardly any social dream of a utopian has come true, but if the historian turns his back on utopias he leaves out of account one of the major forces in the progress of the race, and if the Christian consistently closes his mind to utopias he will not open his Bible again. The utopian ideal burns more brightly in the Bible than in any other book in human literature.

It is a long distance from the proclamation of a utopia to the accomplishment of an actual reform, and the reform comes as a small fragment which fits itself into the facts of the social order. The old is seldom destroyed outright. The chief seat is taken from it. It serves lower down the steps. What has relocated the old is the utopian whose utopia furnishes the power and the guidance for the change.

Moreover, such utopian schemes as concern themselves much with attacks on capitalism are fundamentally striving

after a victory in the realm of spirit. It is not the mere owning of property which makes one a capitalist, but rather life in the spirit of which modern capitalism is the expression. Many a man who owns vast possessions holds them in an uncapitalistic spirit, and many a man who owns nothing is filled with the capitalistic temper. To seek money with the profit motive as the chief motive, this is the essence of capitalism, not that it has no ideal of service, but that the ideal of service is second and not first. The man who puts the profit motive in the second place is at least measurably free from the capitalistic spirit. There will be capital in a redeemed society, but not the capitalistic spirit. The capitalistic spirit is by inherent nature divisive and disruptive. It allows cooperation only so far as cooperation makes for a larger share, not for all, but for capitalists. We repeat that not all holders of capital are capitalists. When capitalism is conquered part of the credit of the victory will go to capital itself, or to those who have used their capital to preach and live socially-minded life. On the other hand capitalism can always count on the support of the capitalistically-minded poor—those who hope to get capital, who are "climbers," who want capitalistic standards and ideals preserved that they may one day get a chance at them.

With all the terrible features of modern city life before us it must nevertheless not be forgotten that the final type of Christian character will quite likely be a city type. The supreme victory of men must be over greed. More people fall at that one point than at any other. The physical forces of this world must be one day conquered in the name of human service. That victory will take place in factories and stores and banks and city streets. Such a victory will require a veritable Pentecost which will sweep men by the city—full before it—but such a Pentecost is entirely conceivable and entirely possible.

CHRISTIANIZING SOCIETY BY SOCIALIZING CHRISTIANITY

Rev. Melvin P. Burns

Superintendent of the Department of City Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church

It becomes my pleasant, but very difficult, task to catch and conserve the spirit, which has prompted the pronouncements, which you have heard from this platform during the last two days. I have sought to live sufficiently in the thought life of these men for the past three months so as to catch something of the refrain or echo of their souls. We live in a day when innumerable voices are calling and currents and counter-currents of political, social, industrial, racial, and religious life are crossing the crowded pathways of humanity. I say, in such a day, it is very fitting and proper for men who have the good of the race at heart to meet in Councils of this kind and undertake to make a diagnosis of "The Urban Mind," to discover the "Tendencies of City Life," to establish new and higher standards for the "Leisure Hours," to discuss "Motion Picture Ideals," and to interpret the "Public Opinion" of the day. There is no greater and diviner task than this.

It is quite correct in this day of awful tragedy and crisis not only to discover the real heart purpose and passion of the Christian church, but also to feel very certain that the church possesses the spiritual dynamic to correct wrong tendencies, to mould the right sort of public opinion, to create a clean urban mind, to direct in a large way the public thought of the times, to demand correct racial adjustments and compel social justice, equity and righteousness.

To accomplish these gigantic tasks outlined above the church must have:

First, the prophetic vision. She must know the truth and have the courage to proclaim it. The message must be full orbed. It must cover the whole gamut of present human need and future hopes. It must be a case of the social and individualistic Gospel, not either or, but both and

Second, the church must have within her own inherent life dynamic power sufficient to compel a Christian brotherhood and democracy including the political, racial, international, moral and industrial world.

It is absolutely unwise, unfair and more or less destructive and disintegrating in results, to set the social and individualistic Gospel messages over against each other in apparent opposition the one to the other. Each is, in the clear thinker's mind, the distinct complement of the other, and neither can make a thorough-going and fundamental contribution to moral and religious thinking and living only as it is related to and supplemented by the other. (For

the next page or two I am appropriating some suggestions and quoting some of the language from a Bulletin sent out by the Federal Council of Churches of Christ in America.) The Gospel challenge or call announced by Jesus is an insistent demand for the transformation of human life and the rebuilding of personal character, but this transformation of life and rebuilding of personal character is almost entirely a matter of social and community relationships.

Notwithstanding these conclusions I presume it is altogether safe to affirm that Historic Christianity has through the years largely confined her efforts to the moral and social cleansing of the individual, and has not put forth any great endeavor for the cleansing of the social order as such. Rather strange that Christ, the founder of the Christian church, should have been a passionate devotee and promoter of the Social Gospel constantly looking forward to a social and economic life wholly redeemed of God, bathed in the atmosphere and spirit of his personality, and yet at the same time his followers develop a church and religious program largely antagonistic to the social message, the social viewpoint and the complete socializing of the Christian order.

I readily submit without argument that a Christian society can begin only as it began on the shores of Galilee, namely, in response to the call of Jesus to the individual, "Follow thou Me." A better world means better men individually. A clean shirt does not indicate a clean heart. An educated mind does not, of necessity, produce a sanctified soul. The fact is, a clean, wholesome, beautiful, Christian social order implies clean, wholesome, beautiful Christian characters. The City of God will never be builded on the earth except as individual men and women in increasing numbers find a new motive and power in their lives and deliberately commit themselves to the way of brotherhood, love and an abandoned Christian service as incarnated in the person of Jesus Christ.

On the other hand, to save the individual members of society is not all that is necessary to the saving of society as a whole. Onesimus and his master were both Christians, but the society in which they lived was so thoroughly unchristian that it permitted the one to own the other as a common chattel. The president of a great industrial corporation and its employee may both be Christian individuals, but both are involved in a competitive industrial order that gives the one practically the control and direction of the other and frequently denies the other an income and environment adequate for a comfortable and worthy life. Here it at once becomes evident that the complete environment, or the whole order of life and practice must become Christianized before equity, justice and righteousness can widely and universally prevail. Not only the motives of the individual must be christianized but also the social organization and the inherited arrangements and relationships in the industrial, the racial, the international, and in every other realm.

This means that the church must definitely set itself to the

moulding of public opinion. It means that the minister must understand all the issues of the hour. He must give diligent study and preparation so as to qualify himself to deliver a Gospel message that will direct the thinking of the people and ultimately compel correct conclusions. The conclusions of the people in a given community, state, or nation are altogether responsible for existing conditions. Are the social, civic, political, moral and industrial conditions in the community, in which you are, unclean, immoral or unfair? If they are, it is the primary obligation of the body politic to make those conditions clean, moral and fair. Water will never rise above its source. If public opinion is morally unclean or unfair the life of the community will be dominated by that public opinion and will be correspondingly unclean and unfair. In other words it is public opinion which is chiefly responsible for the social arrangements under which we are compelled to live. For instance, the liquor traffic was not abolished simply by keeping the individual man away from liquor but by a group sentiment that finally decided to keep liquor away from the man. Slavery did not cease by the conversion of slave holders one-by-one, but by a terrific propaganda thundered from pulpit and platform until the conscience of the people was thoroughly aroused and public sentiment sufficiently crystallized so that the majority demanded and compelled the abolition of traffic in human souls forever. Dueling was not banished by dealing with individual duelers. Child labor was not made unlawful in many of our states because of the preaching of the Gospel of justice to individual captains of industry, but rather by the preaching of the Gospel of justice to the body politic until a tremendous tide of Christian sentiment was crystallized, so as to break through the inertia of existing forms of social organization, and to create conditions more consistent with vital Christian thinking and ethical relationships in the industrial world.

I suspect I might remark with some truth that the ministry has not always been as faithful and courageous as it should have been in the pronouncements of a clean-cut, vigorous, social Gospel demanding social justice, equity and righteousness for all classes of people.

Not long since, in a great religious gathering in one of the great commonwealths of this country, I heard one of the leading ministers of that commonwealth proclaim, in a public pronouncement, that he knew nothing of the industrial situation, nothing of the relations existing between the employer and the employee, nothing of the scale of wages and nothing of the rights and wrongs of the existing economic order. He declared specifically that when he desired information concerning the status of industry he sought such information through some captain of industry who was next to the situation and could speak with authority. He very frankly admitted that he never preached on capital and labor, civic conditions, clean or unclean politics, good or bad housing, a living wage, hygienic conditions, international relationships, curtailment of armies and navies, or any other such subject. He said: "I

preach the Gospel of our Lord in its simplicity and power." We might agree with this brother that he preaches a Gospel in *his* simplicity, but we scarcely agree with him that he preached *the* full Gospel of our *Lord* in *its* simplicity and power.

I cannot conceive of a Gospel endorsed and promulgated by the prophet of Nazareth that would not be sufficiently inclusive, fundamental and comprehensive to cover, correct and reconstruct every weak, wrong and broken tendency in the life of the individual, the state or the nation morally, socially, politically and industrially. I cannot imagine a Father God whose heart Jesus sought to reveal to His disciples in that wondrous and beautiful Scripture when he said: "Consider the ravens; for they neither sow nor reap; which neither have storehouses nor barns; and God feedeth them; how much more are ye better than the fowls." I say: I cannot imagine a Father God such as Jesus revealed to men being indifferent to the call of a human soul in great distress. This Father God must certainly be vitally interested in the housing of the poor, the sanitary conditions of the city, the reconstruction of the slum section, the elimination of the brothel and the banishment of commercialized vice. He must be intensely interested in the feeding of thousands of hungry children, the clothing of the naked, the wage scale, the hours of toil, the degrees of democracy or autocracy governing the industrial relationships and all the rest.

I could never think of a heart such as throbbed beneath the breast of a person like the Man of Galileee being unconcerned or even passive in the face of injustice, unkind treatment and oppression. Have you not heard His scathing denunciation of the oppressors of the poor and also of the leadership of the church, in His day, for its conservative and reactionary attitude and its slowness to proclaim the Gospel of Justice, equity and righteousness? Listen: "Woe unto you Scribes, Pharisees, hypocrites; Ye shut up the Kingdom of Heaven against men. Woe unto you hypocrites; Ye devour widows' houses, and for a pretense ye make long prayers. Woe unto you blind guides; Ye pay the tithe of mint and anise and cummin and omit the weightier matters of the law, judgment, mercy and faith. Ye blind guides which strain at a gnat and swallow a camel. Woe unto ye, scribes, Pharisees, hypocrites; Ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess; Ye are whited sepulchres which indeed appear beautiful outside but within are full of dead men's bones: Ye serpents: How shall ye escape the damnation of Hell?" Jesus dodged no issue. He had courage of His conviction. He surely preached the Gospel of social justice in its simplicity and awful power.

Has the preacher of this day been slow, rather passive and quite diffident in assuming and performing this difficult and thankless obligation? In some instances I am almost convinced that he has been the least bit tardy.

Some few years ago just after the Great World War had started I sat at lunch with a fine Christian gentleman. The following conversation took place. He said, "Doctor, I have made a

net profit during the last twelve months of practically $5,000,000." I replied, "That is very interesting. How many folks do you employ?" "About 15,000." "Who are they?" "Women and girls." "How much do you pay them?" "From $8 to $15 per week."

"Mr. Blank, do you think a woman or girl can live virtuously, dress as she must to meet your clientele and eat such food as she should in order to have sufficient physical and nervous energy to do the work as it should be done on from $8 to $15 per week?" He replied, "Doctor, I am not concerned as to that item, I am living well within the business ethics which the church has builded up during the last two thousand years." I said, "You have a fine opportunity to establish a new precedent." He replied: "I am not interested. I expect the minister to do that." I then said, "Mr. Blank what would happen, if your minister for the next six months, each Sunday, should preach sermons on social justice condemning the present social and economic order, and demanding such changes as most economists, after a lifetime of patient study and thorough-going investigation, fully believe should take place?" He replied smiling, "I suppose we would have a change of ministers at the coming session of our annual conference."

Brethren, do we meet this issue squarely? Have we always had the courage of our convictions? Should a strong, clean-cut, vigorous demand for social justice be a part of our Christian message? I am simply asking this question; and leave it for you to answer after the dictates of your own conscience.

We conclude, however, according to the foregoing reasoning that it becomes an absolute necessity if life is to reach the highest and noblest plane for the church to have within her own organism dynamic power sufficient to compel a Christian brotherhood and democracy which will be world-wide in its scope and all inclusive in its intent. This, it would seem, is the only ultimate conclusion if the church is to become the agency it should be in world redemption. In this age of intensified and intricate economic and commercial life a purely individualistic Christianity would not and could not in any vital way grip the soul of a great industrial institution or community involving thousands of human beings struggling for larger dividends and fairer wages and higher economic levels.

A church with the social vision, the social passion, and the social message, a church which can see the heart-hurt of humanity and hear the soul-throb of the millions dying under the pressure of the present social and economic situation, will conceive it to be her supreme obligation to inject the spirit of the Carpenter of Nazareth into such a situation until the whole shall have been thoroughly and fundamentally Christianized. I have a profound conviction that only this sort of church will be able to meet the issues of the hour and succeed in evolving a thorough-going, Christianized, world-wide program and thus avert the impending crisis involving the total annihilation of the present political, economic and industrial orders. The more systematically and scientifically you investigate the present economic and industrial institu-

tions of this country, and of the world, the more completely you are convinced that many of these institutions are non-Christian, some are un-Christian, and a few are anti-Christian.

Life during the last quarter of a century under the development of the present capitalistic system has become a vast and intricate complexity. Man's economic relationships are like a mighty web that covers the whole world. To the individual it means a thing remote, a great institution over which he has no control; and yet on it his whole life is dependent, he is in fact a part of it all. Religion is tremendously concerned with all this, because it is human life and must ultimately come under the dominion of God and be redeemed. These institutions in some way must be transformed by the power of Jesus. The Kingdom of God must inevitably come. The world of tomorrow must be ruled by the Son of Man. A multitude of men today are asking questions such as: What must industry be in order to be Christian? What would be a Christian order in the world of work? What does Christianity mean for industry?

It is not difficult for us to answer some of these questions and suggest some changes which might be made. There, for instance, is the unemployment situation. A short time ago the Department of Labor reported nearly six million men out of work. Such a condition is utterly hopeless and disconcerting. True democracy never can be developed in a country where such an industrial situation is possible. Then there is the fact of inadequate incomes. Of course in certain fields there have been some increases in salaries, but on the other hand multitudes are facing prices still very high and receiving less than a minimum living wage. As nearly as we can discover through government statistics, thirty-two millions of our people are on incomes of $2,000 or less per year; twenty-seven millions are on incomes of $1,500 or less per year; fifteen millions are on incomes of $1,000 or less per year; ten millions are on incomes of $500 or less per year, practically ten million others are without incomes; while only five millions of all the income producers of America enjoy incomes over $2,000 per year.

The little magazine entitled "In Days to Come", published by Dr. Bromley Oxnam, says: "We face an order in which personality is dwarfed, in which a commodity theory of labor is general and in which the acquisitive theory is dominant. We witness special privilege living on the fat of the land, while the teacher, the doctor, the preacher, the farmer and the common toiler often wonder how they can support and educate their little ones. Often the greater the true service rendered the lesser the actual financial reward. The profiteer in the meantime calls for one hundred per cent Americanism. The parasite cries for the protection of the status quo. One hundred and five times the railroads break the decision of the Railway Labor Board and no action is successfully taken. The railway men rebel when the board's decisions violate the transportation act, tear down life protection built up in a generation of advance and order 199,771 maintenance of way

men to work for $65 per month. Then the Attorney General secures an injunction to curb these men. I am not seeking in any way to place blame. I am simply trying to point out that industrially we are not practicing the thought of Jesus."

There also is the glaring fact of unequal distribution. We are told that in 1920 there were fifteen men in the state of Illinois whose combined income was twenty million dollars. There were, on the other hand, in that state thirty thousand families who altogether had no more than these fifteen men. Sherwood Eddy in his recent little book entitled, "Facing the Crisis," says, "We are now witnessing in America the most rapid and dangerous concentration of wealth in the hands of the few, and of the power of control over other lives which wealth brings that history has ever known." Professor Sims states that "one hundred and eighty men possess one quarter of the wealth of this Republic." And this additional statement has been made that the same one hundred and eighty men control 85 per cent to 90 per cent of the wealth of the nation, and a very large per cent of the wealth of the world. Mr. H. H. Klein, in his "Dynamic America," gives the names of one hundred families who now virtually control the railways and the fourteen basic industries of the country.

To illustrate I will quote Louis D. Brandeis, Justice of the Supreme Court, in his statement on "Other People's Money and how the Bankers use it." He said: "J. P. Morgan (or a partner), a director of the New York, New Haven and Hartford Railroad, causes that company to sell to J.P.Morgan & Co.an issue of bonds. J. P. Morgan & Co. borrow the money with which to pay for the bonds from the Guaranty Trust Company of which Mr. Morgan (or a partner) is a director. J. P. Morgan & Co. sells the bonds to the Penn Mutual Life Insurance Company of which Mr. Morgan (or a partner) is a director. The New Haven spends the proceeds of the bonds in purchasing steel rails from the United States Steel Corporation of which Mr. Morgan (or a partner) is a director. The United States Steel Corporation spends the proceeds of the rails in purchasing electrical supplies from the General Electric Company, of which Mr. Morgan (or a partner) is a director. The General Electric sells supplies to the Western Union Telegraph Company, a subsidiary of the American Telephone and Telegraph Company and in both Mr. Morgan (or a partner) is a director. The Telegraph Company has an exclusive wire contract with the Reading of which Mr. Morgan (or a partner) is a director. The Reading buys its passenger cars from the Pullman Company of which Mr. Morgan (or a partner) is a director. The Pullman Company buys for local use locomotives from the Baldwin Locomotive Company of which Mr. Morgan (or a partner) is a director, and so on ad infinitum."

These are appalling statements. They cause the hearts of the best and bravest men to almost cease beating. It ought not to be possible for such statements to be made truthfully relative to the organization and life of this "land of the free and home of the brave." We cannot think that a condition such as is here depicted

expresses the will of God, to whom this earth and all its treasures belong, who loves all men, and who swung this earth into space and started it out on its marvelous way to be owned, occupied and controlled by his children.

Then I must speak, for a few moments of the tragedy of Child Labor. To think of this constant and inconceivable tragedy being enacted daily, in this so-called Christian land, with her thousands of Christian churches and her millions of Christian men and women, is indeed a thing to make the blood of the righteous man to boil. Professor Felix Frankfurter of Harvard University said in an address before the Woman's School of Politics at Cambridge recently: "If child labor continues to exist to the extent to which it still prevails in this country, America will not deserve to call itself a civilized nation. There are still more than one million at work between the ages of ten and fifteen, and a country in which that is possible is not a country which has reached approximately the ideals which we profess. I want Child Labor abolished in the quickest and most effective way. A National Amendment has been proposed for dealing with the evil, but I object to that, and I do so because I do not believe it is the most effective way. Then the Supreme Court might annul such an Amendment as it has already done in many other instances thus defeating the intent of the law. If the women of this country in every community really want Child Labor driven out they can do it, provided they put their minds and wills sufficiently in action." I might add, if the churches of this country want Child Labor driven out they can do it, provided they put their minds and wills sufficiently in action.

The Department of Labor, in discussing this subject in the boroughs of Shenandoah, Gilberton and Frackville in the state of Pennsylvania says: "Of children aged 12 to 16 there were in the district something over 3,000. It would be superfluous to point out that in view of the hazards of mining, young boys should not be employed in the mines. The laws of Pennsylvania as well as the laws of the Federal Government make it illegal to employ boys for underground work before they reach 16. It was, however, in the mines that the youngest children most readily found employment in this section. Among the boys included in this study who had been employed in full time work 92.5 per cent of those under 13 years of age and 93.7 per cent of those 13 years old at the time entering regular employment had engaged in mining, while of those 14 and 15 years of age the percentage entering mining occupations were 89 per cent." Family need as a cause was given quite generally by the younger children. In most cases the fathers were earning $850 or less per year. Practically 2,000 of the 3,000 children of this community were employed contrary to the State and Federal law.

Turning to the conditions under which these children are growing up, the report gives a depressing picture. It says: The sanitary, or rather, unsanitary conditions of the towns considered almost beggar description. In Shenandoah, for instance, as the

population increased the ground was built over, until in 1920 there were, in round numbers, 43,000 people per square mile. The density in New York was 19,000 and in Chicago 14,000 in 1920. From 75 to 80 per cent were sleeping from three to four in each room. The sewage and garbage conveniences are impossible, and unthinkable.

According to the 1920 census one out of every twelve children between the ages of 10 and 15 years in the United States is gainfully employed. No one knows how many child laborers there are under 10 because no official count has ever been made. Hundreds as young as 5 years are found working in sugar beet, onion and cotton fields, on streets and in tenement house work. Out of 1,000 children recently examined in Colorado beet fields, 700 were found with deformities more or lesss serious. Of the children from 10 to 15 years working in the canneries of the Gulf Coast, one out of every four are illiterate. One-half of the 5,000 children between the ages of 5 and 15 doing factory work in their homes in Rhode Island do not earn as much as 5 cents an hour; from $2.50 to $4 per week is the average wage of children 14 years of age. The wage of children from 5 to 13 is about 75 cents to $1.50 per week.

I cannot refrain from calling your attention to a few instances of child labor in the Orient. I quote from Bromley Oxnam and Sherwood Eddy.

"In Chefoo, as in other cities of China we found a serious industrial problem. In the hair net factories seventeen thousand women and a thousand men are daily working ten hours for six cents a day. Twenty-six thousand boys are here employed in forty factories making pongee silk. They work thirteen hours a day and receive an average daily wage of six cents. We visited Tientsin where we found fifteen thousand boys in the weaving factories working eighteen hours a day from 5 A. M. to 11 P. M. Most of them receiving no pay only their food. In the rug factories boys work sixteen hours a day receiving only their food and lodging during the three years of their apprenticeship. In the best match factory we found boys from nine to twelve working fifteen hours a day seven days a week—their pay running from six to ten cents a day. In the cotton mills around Shanghai thousands of children eight and nine years of age are employed. Little girls, even smaller than the boys were standing between rows of whizzing, unguarded machinery, steadily but wearily feeding the machines. In one small hospital, which I visited, there were one day this winter three children under ten. The arm of one had been caught in an unfenced machine and was all but torn off. The leg of another was mashed from hip to ankle by the teeth of a machine. The third, a little girl, had been caught by the hair and her scalp completely torn off. Not one of these accidents would have happened had the machines been fitted with safety devices. Most of the accidents occur on the night shifts, between two and four A. M. The workers grow weary, heads drop with sleepiness, vigilance is relaxed, but the unguarded machines go on."

"I went through a slum in Bombay. I found a thousand people living in a hundred rooms. An old woman, a leper was taking care of tiny children there. Then I went to the places where these people worked. I found they worked twelve hours a day, their wages averaged 25 cents and the profits of the mills were 176 per cent net the year before."

"I remember standing upon the second floor of a factory in Soochow, China. There were three hundred women and children working. The ages of the children ran from 6 to 10. They were at work at 5.30 in the morning and off at 6 at night—that is twelve hours and a half a day. The temperature of that room was 90 degrees; outside it was freezing. That factory was owned by foreign capitalists from a 'Christian Nation.' Such are some of the terrible conditions found in the industries of the Orient. Which, I ask, is first, profits or personality? It would appear that money making was the prime consideration—life, a secondary matter."

No doubt the Jesus of Jerusalem who stood upon the mount overlooking the city with a broken heart and tear-dimmed eyes delivering his prophetic message, "Oh, Jerusalem; Jerusalem; how oft would I have gathered you together as a hen doth gather her brood under her wings, but ye would not: Behold your house is lift unto you desolate." I say, no doubt this same Jesus stands today weeping over Shanghai, Bombay, Tientsin, Pittsburgh, Shenandoah and Frackville, pronouncing this same significant challenge and prophecy. If he does God grant that the challenge part of the message shall be heard and obeyed and thus make it impossible for the adverse and terrible prophecy part of the message to be fulfilled as it was in the case of that ancient and unfortunate city.

Have we, as the greatest of all the nations, as the forerunner and sponsor of freedom and democracy, the engineering skill, the organizing genius, the creative ability, the technical knowledge and the passion for moral equity and social justice to readjust and recreate industry so as to accord with the principles and teaching of Jesus? Can we banish the acquisitive instinct and supplant it by the service motive? Have we as a great Christian nation the dynamic moral power to press and persuade men to build a society in which personality shall be placed before property? These suggested changes must take place if the Kingdom of God is ever to come in the world of industry. In some way we must make good our claims of democracy in industry as well as in political life. Autocracy is as bad in one place as in another. Somehow cooperation must displace the old competition and conflict. It must be possible for Christian man who believes in brotherhood as the law of life to practice it in the world of business. Slowly the motive of service has been spreading; some time it must displace the motive of gain. It can, it must, it ultimately will do this.

Finally national brotherhood must be inaugurated. Nothing is plainer in this day than that the old plan by which the nations

lived together has utterly and totally broken down. It brought on the great world war, the most terrible scourge ever laid upon humanity. Professor Rall says: "However guilty Central Europe was in bringing on the war the final cause lay in a pagan system in which all Europe consented and cooperated. The old method had three features; diplomacy with its secrecy and deceit; special alliances made for selfish ends and constantly lining up one group of nations against another; militarism, the arbitrament of force in place of the authority of truth and right."

"The way of Christ must ultimately rest upon the principle of solidarity or universal brotherhood, the truth of a common life and a common good. With each passing year God is surely binding the nations closer together. Out of our present distress we must rise together, if any one nation is to rise at all. The highest good can come to any one nation only as it is achieved by all the nations. The new way must be the way of cooperation, organization upon the facts of common interests and common life. Neither America or any other nation can change this fact or evade the consequent responsibility."

The new way will mean a new moral conception of the state. The old idea was that of national absolutism. Germany proclaimed it but the rest joined in the practice. The state stood above moral ideals and duties; it was the source of law but not subject to it. The new day will realize that the state itself is under law, the law of righteousness in relation to other nations, the law of brotherhood demanding respect for other nations, the law of service substantially cooperating with other nations. The God of righteousness is the authority above the state, and here again the new day demands a new spirit. The old hates and prejudices, the old scorn and bitterness, the old fears and dreads must give way and the new spirit of truth and goodwill must come in before the kingdoms of this world can become the kingdoms of our Lord and of his Christ.

I quote Mr. H. G. Wells in this connection. He says: Among the things that seem to move commandingly towards an adequate future world control at present are these:

"(1). The increasing destructiveness and intolerableness of war waged with new powers of science.

"(2). The inevitable fusion of the world's economic affairs into one system, leading necessarily, it would seem, to some common control of currency, and demanding safe and uninterrupted communications, and a free movement of goods and people by sea and land throughout the world. The satisfaction of these needs will require a world control of very considerable authority, and powers of enforcement.

"(3). The need, because of the increasing nobility of peoples, of effectual control of health everywhere.

"(4). The urgent need of some equalization of labor conditions, and of the minimum standard of life.

"(5). The impossibility of developing the enormous benefits of flying without a world control of air-ways."

He further says: The broad fundamental bases for this world state are:

"(a) The necessity of a world religion, very much simplified and universalized and better understood. This will not be any specialized form of religion, but religion itself pure and undefiled, the Kingdom of Heaven, brotherhood, creative service, and self-forgetfulness.

"(b) This world state will be sustained by a universal education.

"(c) There will be no armies, no navies, and no classes of unemployed people either rich or poor.

"(d) There will be a vast free literature.

"(e) The world's political organization will be thoroughly democratic.

"(f) The economic organization will be an exploitation of all natural wealth and every fresh possibility science reveals, by the agents and servants of the common people for the common good. Private enterprise will be the servant—a useful, valued, and well-rewarded servant—and no longer the robber master of the commonwealth."

The Church of Christ must be the ultimate panacea to discover, correct and cure all the ills that have been visited on suffering humanity from the local, national and international viewpoint.

The regularly organized City Society is the recognized agency of Methodism for the accomplishment of this gigantic piece of work as outlined in this thesis. It is the business of this institution to enlist the sympathy of the different Methodist equations, to unify their varied interests, to focus their thinking on the vision of the whole, to make each unit to feel its obligation in relation to every other unit, to perfectly articulate and coordinate all denominational enterprises and movements of every kind, to map out a constructive program covering the needs of the entire territory involved, downtown, residential and suburban, to call together and thoroughly organize the available agencies and then group these Christian forces under one leadership for the accomplishment of the supreme task of building a Christian City.

Dr. Marsh says, "The City Society is a personalizing of the membership and money of the denomination for the redemption of the city as a whole. Through this incarnation of our great Church in our greater city, we seek the porches of Bethesda to repeat on some lesser scale the deed of Christ. It is only as love stoops lower that the outcast and forlorn pass from the city of destruction to the Holy City. As all that is great in bygone times has entered into American Democracy, so all that is past is ours. Emerson spoke our thought:

"I am the owner of the sphere,
Of the seven stars and solar year,
Of Cæsar's hand and Plato's brain;
Of Lord Christ's heart and Shakespeare's strain."

But not only do we possess the past, we also hold the future in our hand. The cities are in a state of flux; the world is mobile and plastic in this strategic hour. It is for us to make of it a new world.

"Beat down yon beetling mountains
And raise yon jutting cape,
A world is on the anvil,
Now smite it into shape.

Whence comes this iron music
Whose sound is heard afar?
The hammers of the world's smiths
Are beating out a star."

And we are among the world's smiths. God help us to hammer our cities into shape according to the plan of the blue prints of the Holy City that John saw coming down out of the heaven—meaning that the ideal of the Kingdom is to be transported to and established in the cities of this great Republic and through them in the cities of the world, and finally through the whole earth.

CENTRALIZED LEADERSHIP FOR THE CITY TASK

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The American city stands as the challenge to all brainy men in every walk of life. Its problems are as difficult as its opportunities are inspiring. The overwhelming magnitude of it all well-nigh banishes the philosophy of individualism. It is hopeless for a single person to make any serious impression upon city life unless he accomplishes it through the direction of an organized group. Likewise, a single church is limited to a very small service indeed if it seeks to redeem a city in isolation apart from the connectionalism of Christendom.

I

The Redemption of the City is a community problem for the whole city and not for a part of the city only.

Every other department of life and activity in the city is organized as a unit. The politics of the city are composed of party organizations which are city-wide in their composition. There is a unity and integrity of the government from the mayor to the remotest street cleaner. The business of the city is associated together in Chambers of Commerce, Merchants Associations, Clearing Houses, and similar organizations. The transportation of the city is a breeding ground for trouble until it is welded into one system under a unified control. The consciousness of the whole body is permeated by the integrity of it all.

If the city life in every other department is found to prosper through centralized leadership and organization, it follows logically that the religious life of the church will reap its largest usefulness in the same way. In the Methodist Episcopal Church we have brought this about through the organization of City Societies. In New York, for example, our City Society was incorporated as long ago as 1866, while its organization dated from a much earlier period still. It is recognized by the Discipline as the "official organization" of the Church for missionary and Church Extension work in cities. The membership of its Board of Managers includes every pastor in the territory of the Society and makes the resident Bishop and the District Superintendents officers *ex officio*. At least one layman from every church is also a member of this Board. Such a representative body gives the assurance of a democratic, though centralized, management for all the activities that are undertaken. It equips the Society to tackle the city religious problem as a whole and with the resources of the whole Church. It does for the Church what a Chamber of Commerce can do for business.

II

The strength of the whole body working together is greater than the strength of the parts working separately.

The weakness of the individualistic idea as applied to local churches is that it wastes good energy in competition with its neighbors which could be devoted to constructive work. There is likewise the consequential value and strength that goes with the binding of many strands into one rope, which develops a greater power to the group as a whole as compared with the aggregate of individual churches. In addition, one can scarcely overestimate the strength that accrues to the denomination when churches really develop the habit of trusting one another enough actually to work together for the city's salvation. When the individual city church member discovers that there are other Methodists in the city besides those of his own local church and when he feels the strength of their united power through the appropriations of the City Society to develop a new field in a growing suburban community, or to conserve a church in a decadent foreign-speaking, down-town community, he learns that, taken together, the Methodists though weak in certain localities, are still strong enough to accomplish a great work for the religious development of the city. This influence is equally potent for good to the so-called rich residential church as it is to the poorest church of the whole city. It saves the rich church from becoming narrow and exclusive in its habits by relating it to the most needy sections of the city. It saves the poor church from becoming envious of the rich church, and, in general, promotes the practice of the universal brotherhood of man.

III

The local church needs the counsel of the central body to get the right perspective of its own task.

While it is true that nobody knows the needs of a certain city missionary field as well as the pastor and members of the church located in that field, it is equally true that, without knowing it, the pastor and people in this field become blinded to the very methods that should be installed to save the community. The history of several churches is now in my mind which illustrates this point. In all cases it is about the same. Through death and removal the supporting constituency of the days of the church's prosperity has disappeared. In their places within the church are a small group of people who, for loyalty, could not be surpassed, but who would not themselves presume to be the equals in business judgment or general ability of those who occupy similar positions in the strong churches. The neighborhood is now populated with those who are largely of foreign extraction, perhaps also for the most part, non-Protestant in their religious heritage; and it is exceedingly difficult to maintain the church services in a large way and much more difficult to finance the cost of the same. Naturally enough, the loyal constituency that remains unconsciously develops

a certain feeling of antipathy to the peoples whose incoming to the neighborhood has created their church problem and has introduced the adverse living conditions of their everyday life. The result is that when they think of the meaning of the great commission of our Lord, "Go ye into all the world and preach the gospel to every creature," they cannot conceive of these lowly aliens, poor new neighbors of theirs, as among those who are included in Christ's command. The partnership of the City Society in such a case conserves the property before it is alienated by mortgaging for current expenses. It brings up the reserves from the strong church to finance a wise program that will reach the very people whom the local group perhaps count to be most unworthy. The City Society is in a position to oblige each church that received missionary money to carry on a program of evangelism for the people who live in its neighborhood and not merely to preserve a place of worship for a non-resident membership that has to come a long distance to attend its stated periods of worship.

The solution for relieving the situation in the needy church, by creating an endowment in the days of its prosperity which shall be locally held and administered for the days of adverse conditions, has not proven to be satisfactory when tested through a long period of years. The inevitable tendency is for the local church to depend increasingly on the income from the endowment, instead of making the endeavor and sacrifice to raise sufficient funds from their local constituency. And worse than this, to apply the income from the endowment for purposes which do not tend to increase the service of the church to the community, but rather tend to make it a comfortable place for its now non-resident membership. Many cases might be cited. The City Society is in a position to make the best use of endowments for local churches that can be made in our Methodist connectional system. The method approved by us at the present time in New York is that we solicit an endowment for a local church with the understanding that the income from this endowment shall be paid to the local church annually by the City Society for such work as shall be approved by the City Society and the local church. In this way we set up a partnership between the strength and wisdom of united Methodism and the strength and wisdom of the local church.

IV

Adequate funds may be assembled by the competent City Society leadership for equitable distribution for missionary needs.

While there is always a certain persuasiveness about the appeal of a local church enterprise considered by itself, there is no appeal that will be heard in a large way by those who control the large fortune as will the united appeal of the representatives of the whole denomination for the whole city. This is obvious when it is remembered that the multiplicity of appeals is thereby diminished, and the giver has the assurance that all of the needs of all of the churches are constantly and equitably in the mind of

the City Society, and that his money will be distributed to the most worthy enterprises in fair proportions. It is possible through such an administration to make an adequate check upon the local churches in determining their right to further appropriations. Too often missionary money has been distributed according to the caprice of district superintendents to maintain the grade of a minister or satisfy some other requirement than that of missionary responsibility. It is possible to use these appropriations also as a challenge to the largest self-support and to bring on a local church toward complete self-support, where this is possible. When a City Society has given evidence to the Church at large of its ability to administer its affairs wisely, it is in a position to be used by the Board of Home Missions and Church Extension as the agency for the distribution of its appropriations.

THE ORGANIZED CITY SOCIETY AS AN AGENCY IN SMALLER CITIES

Rev. Isaac E. Miller

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The late lamented Elbert Hubbard is credited with saying: "It is clearly recognized that God made the country and that man made the city; but the devil himself made the small town."

This paper does not take into its purview the small town and country work nor the great cities, but is concerned with the large group of smaller cities in America ranging in population from the city of 25,000 to the city of 300,000 to 500,000. The census of 1920 shows that within these limits there are 271 such cities aggregating 21,152,000 in population.

According to last year's report of the Council of Cities we have organized societies in 65 of these centers. These include a few cities under the 25,000 mark, as for example Salina, Kansas, 15,000; Salem, Oregon, 17,000; Marietta, Ohio, 15,000. Eliminating a considerable number of Southern cities this leaves us a great number of unorganized centers where our Methodism has large responsibilities.

For years the imperativeness of organized missionary activity has been clearly recognized in our larger cities. There can now be found few, if any, in these cities to advocate the old regime of "every Methodist Church for herself and the devil take the hindmost." Here and there a church kicks against the ecclesiastical pricks; but, as a rule, they sooner or later have the scales removed from their eyes and become obedient unto the heavenly vision.

Urgent Needs in Smaller Cities

In addition to the census figures quoted, there are other pertinent facts and conditions unerringly pointing to the need of organized work in these smaller urban centers. You will find the typical down town church; the community church, the residential family church; the purely industrial church. There are also found in growing numbers all the immigrant groups now so evident in all our city life.

Social and industrial conditions are similarly quite as acute. In many places housing conditions approach the slums of our metropolitan areas. The raucous voice of the domineering peanut politician stridently and blatantly bidding for leadership is here in worst form. Here likewise the irresponsible doctrinaire church member is ready to launch the new mission based on no deeper reason than his own inordinate craving for leadership.

Within the life of the churches themselves we frequently find woeful conditions. We stand for connectionalism. Theoretically our connections are better than others; but, in many a smaller city, the theory is not even a beautiful myth. When it comes to throw-

ing our forces en masse against one of the devil's salients we are sorrowfully de-massed. For example, the Big central Church (not always nor all of them) has inscribed upon her banners *E pluribus unum,* which being interpreted means, "One from many." Working upon that motto she absorbs the Methodist strength and leadership of the city. With a huge membership, an outstanding star preacher, thorough equipment, a paid staff, incomparable music, the folks of the city, this church, all too seldom, sees the missionary opportunity at her very doors. And in equal degree, the smaller church all too frequently goes on in a narrowing existence, living upon small community prejudices and failing to have a zeal for God reaching beyond her own limited borders. In more instances than we are aware these small outlying churches have an ingrowing life ministering solely to selfishness. In spite of all our peripatetic evangelists and general church officials, and in spite of the oft-times over-meticulous supervision of heaven-sent, divinely-equipped and providentially-appointed District Superintendents, these smaller churches, in our smaller cities do live and move and have their being in a veritable ecclesiastical and human backwash. Many an otherwise good, virile, successful pastor goes down under the weakening ague induced by the foggy miasma of such a community. Born a Methodist, called of God to preach, believing in his church, believing in and blessing the itinerant system, he joyfully responds to the call, lives on a wage less than the salary of the leading soprano of the church on Brownstone Avenue and rears his children under trying conditions. Many, many of these men are heroes of the cross, unrecognized and unsung. Let us remember also that in numbers of these churches, converts are counted by the hundreds and through the years graduate up into and help to make possible the great central church.

These and similar situations might seem clearly to indicate the urgent need of an organization that will afford opportunity first of all for acquaintance with each other's problems. In the big church of a thousand to two thousand or more there are limitless resources of human stuff, never in the least utilized for Kingdom purposes. While it is probably true that many are there to be in a safety first zone from responsibility, there are a greater number ready and anxious to help in worth-while church enterprises. They need to be tied into an organization that will enable them to see their weaker brethren and to help solve the missionary problems of our foreign and Negro peoples.

Cooperation Necessary

The men and women of the smaller church need likewise to be lifted from their isolation by having a look at their brothers and sisters of the great church. While much of the life of that great church will be seen to be vanity of vanities and vexation of spirit, there will be given flashes of insight into real greatness of heart and depth of devotion of numerous devout saints among their great numbers. Many of these great churches are great be-

cause they are greatly led by pastors par excellence and supported by laymen of unsurpassed Christian devotion. Scores of these pastors and thousands of these laymen in our smaller cities are pouring forth into the heart of their communities, a wealth and worth of ministry unsurpassed in Christendom. Acquainted with the truth the folk of the smaller churches will thank God for the pastor and laymen of the big church and will pray that forever and a day that church may continue. On this basis of good wholesome understanding the organized city society may easily become a God-send.

But let it be here repeated.—In scores of our smaller cities the call upon our Christian cooperation in helping to serve our immigrant groups, is ever more insistent. It is quite common to find cities of 25,000 to 500,000 having a foreign population of 50 to 75 per cent. The developing American Christian conscience will not long permit us to ignore these groups.

Equally urgent is the call upon us of the Negro groups in the smaller cities. These hewers of wood and carriers of water in many cities comprise 10 to 25 per cent of the total population. Moral and spiritual first aid must be given them. Some one must give them a listening ear. There must be an agency, Christian, city-wide, whose business it is to meet the clamorous moral and spiritual needs of these numerous groups.

Granting for the time being, that there is an established need of an organized approach to our smaller city problems, how, if at all, or in part, are we meeting the issue? In the first place, is there available the thought-out findings of workers in this field? Perhaps an isolated district superintendent here and there has given stray hours to its consideration. Statistics are not quickly available here; but a cursory glance at our present situation yields very discouraging results.

Need of Specialized District Superintendents

Take one of our growing cities—Akron, Ohio, for example. The census of 1920 shows a population of a few more than 200,000. Within the limits of that city we have eleven Methodist churches with a membership aggregating 7000 and Sunday-school pupils numbering 10,000. This would probably mean a constituency of 30,000 or 15 per cent of the total population.

Consider also that the percentage of growth from 1910 to 1920 was 201.8 per cent and that the post-bellum days saw disheartening industrial conditions; all which precipitated acute administrative problems in Methodist circles. Now, this Cincinnati Area has over it a Bishop of no small capacity. The Akron District has over it a real superintendent. No man could have given more seasoned guidance from the administrative end of it than Dr. J. S. Secrest. But along with his man-sized job in Akron, this same man is expected to be a man of light and leading to some 33 other charges rural and semi-rural and two other young cities each with two churches.

To comply with the disciplinary minimum of two quarterly

conferences per year in each charge and two to three sermons per Sunday renders the task of real supervision in that smaller city of Akron, Ohio, practically out of the question.

In the average city such as this we assuredly have not developed a properly manned and working missionary force. As a rule there is no paid executive secretary. In only a few instances is there a central office. The rule seems to be to make the district superindendent the executive secretary, the stenographer, the office boy, plus the expert "go-getter" for financing all city-wide and district-wide Methodist movements. How, pray, can that man as an administrator for that city be "a great observer and look quite through the needs of men"? How can he become "a choice and master spirit of the age"? I say you nay—he is rather like to spend his days like "a phantasma, or a hideous dream." How, think you, dwelleth the love of God in him?

Look at this business from another quarter, namely, that of the equipment the average district superintendent brings to this office and ministry, bearing in mind as we must that a district superintendent is in most cases the sole individual charged with the responsibility of closehand administration of city missions in our smaller cities.

Granting that he is a college and seminary man he, nevertheless, on the average, has had little training along administrative lines. In seminary he was probably told to brush his hair daily; to keep his trousers properly pressed; to keep the spots off his vest; to know which fork to use or, at least, to have sense enough to watch his hostess picking up her forks; to conduct himself becomingly in the presence of the ladies, avoiding all softness and needless self-indulgence; to wear preferably plain white or plain black neckties, but on pain of episcopal displeasure never to have a splotch of color in them. And he was probably coached to the *n*th degree in the cryptic art of conducting a refined and sublimated but perfectly innocuous morning hour of worship.

But, as for changing, shifting urban populations of our country, little has been said, and less has been said about the complex social and industrial conditions under which they labor, and of the fact, that in scores of our smaller cities the foreign and Negro populations run up to almost unthinkable percentage. And these are the stubborn realities facing us in our city's life; and these are the facts round which center the thought and the ministry of our city Methodism. And the glory and the strength of our Methodism are almost at their peak in the cities of 15,000 to 200,000—500,000 population. Therefore, let us, believing as we do in connectionalism—in a close knit supervisional system—let us move toward a City Missionary Society, properly officered, properly financed, that shall grapple with the growing menace of city Godlessness.

Along with a discussion of the need of the organized society in the cities, it may not be amiss to tie up some other considerations that sooner or later must come to the fore. Our administrators and our administrative societies, no less than our educators,

our editors and our preachers, must increasingly recognize certain fundamental principles. The discussion of these principles may seem at first blush not to belong to this paper; and yet it is the conviction of the writer that no proper and thoroughgoing technique in our work is possible without giving these principles their proper place.

A Modern Interpretation of the Bible

In this connection I refer first to the assured results of modern biblical interpretation. Protestantism, if true to her forebears. must welcome the light; and surely wide-open eyes will see, breaking from the word, a great new light only if and because we give proper place to historical and scientific study both of the book and of all archæological discoveries. We must develop a sensitized conscience at this point. If you will pardon the coinage it may here be said that we should not Bryanize, nor should we Bucknerize, in this matter; but we should stand for the truth. Sooner or later our ostracized heretic will be he who in his study knows and accepts the assured findings of reverent Christian scholarship, but who through fear of the Amen Corner or the Episcopos is holden from speech in these matters. There must soon be made available the power for character growth assuredly resident within the teachings of modern biblical learning. These findings coupled with scientifically determined pedagogical principles and based firmly upon the presence of the living Christ in today's life will alone suffice to meet the nascent soul of modern Youth.

A New Type of Evangelism

Again, it may be said, the old type of evangelism is rapidly becoming extinct. Based upon a psychology suited to the days of its origin and the times of its greatest fruition it must be replaced by an evangelism based upon the new psychology. And a true Christian psychology, perhaps, is only possible as we base it upon a clear recognition and new appraisal of the modern social and industrial sciences. Pray God the day may be gone—forever gone—when we can say to men, "Thy sins be forgiven thee" without at the same time laying tremendous stress upon the need of social, financial, industrial purging from sin. If a diagnosis of the modern man indicates that, on the average, he needs divine regeneration from personal and private sins, and that the Lord Christ can save this, never so modern, man from these sins, then must we become God's present day Nathans. But, at this juncture in human affairs, this same man to whom we are saying, "Thou art the man," has a right to laugh us to scorn, if we neglect certain weightier matters of the law that have to do with social, industrial and economic justice and mercy.

A Social Gospel

This average member of society is rather familiar with the findings of modern social and industrial diagnosticians and is not

slow to point out the fact that the preaching of the gospel requires social sins to be burnt and purged away. He is well aware that the body social, the body industrial, the body international must be subjected to certain deep-seated major operations. If it be clearly demonstrated that capital is grinding the faces of the laborers, the truth must be told. Equally, if great aggregates of labor are thwarting society's best interests, here also the prophet of God must be heard. The time is coming hastily when the man in the pulpit who fails to speak the whole truth relative to corporate greed shall be as roundly denounced as the pioneers in social reconstruction have been ostracized by certain big interests. If great corporations, great nations or private individuals receive absolution and admission into the Kingdom of God, they must comply with the one condition previously required, "A desire to flee from the wrath to come and to be saved from their sins."

A New World Service

This would seem to lead to a wider consideration, namely, that of the revitalization of world life. Here is a problem the colossal outreach of which no man yet clearly apprehends. But it is immediately upon us. Our part as a church in the discharge of our world missionary obligations must again be thrust forward into the very forefront of thought and action.

The five year Centenary program was promoted within the sound and fury of all-hell's foulest and direst deeds in the World War. Startled into consciousness of humanity's needs, we went upon a World Crusade. All things were then possible for without faith was not anything done that was then done.

But today in all too many respects our world missionary zeal is in the sear and yellow leaf. Then, we came to our people—"trailing clouds of glory." Now our attitude seems to say, "Something beautiful has vanished and 'twill never come again." But our Council of Boards of Benevolence has issued a clarion call to duty. Based upon one of the completest looks into present world needs and Methodist responsibility thereto, they have given us a clear challenge to World Service. Devitalization must now give place to revitalization. The program will never succeed if it be nothing more than a program. No clap-trap; no smart sloganizing; no artful and super-designing ecclesiastical adepts will bring it to fruition. Success will be forwarded only as the entire problem facing us at home and abroad is seen as one and the same problem. Missionary needs—if they be missionary needs—are needs whether they exist in Peking, China or Pittsburgh, United States of America, and must be so treated. The glamor of the deed there must be matched by the glamor of the deed here. A rotten slum condition in New York City must be sanitized no less than widow burning must be banished from India. Sunshine, proper nourisment, play time, Christian schooling are quite as necessary to the Negro children of Cleveland and Chicago as to those of darkest Africa. "All these tasks for Christian hands and all Christian hands at these tasks" is our clear responsibility.

A Summary

1. Our future administrative policy dare not be unaware of the underlying principles governing Christian thought and life. (a) Assured results in the field of social sciences; (b) the new psychology—the new mind developing as a result of scientific discovery and invention; (c) solidly established results of reverent, modern, Biblical scholarship.

2. The colossal need of attention to our American smaller cities, numbering, as they do, 271 and embracing a population of 21,152,000. Bearing in mind also that our Methodism, because of her membership, her wealth and her genius at organized Christian conquest is more responsible for Christianizing these cities than any other single agency.

3. The facing of new appeal for world service making it all the more necessary to reach and utilize for Christian world conquest the Methodist resources of faith and material means now in our smaller cities.

4. Because the present situation is far from ideal in our smaller cities we need to organize in all these centers—live, going city societies.

Then, this suggestion: The logic of our supervisional development almost seems to lead to the appointing of special rural and city district superintendents. Along with a growing need of skilled guidance of our organized city societies there is an equally urgent need in our rural work. In open country and small village life there is need of men specially fitted and trained to act as district superintendents and executive secretaries of rural societies. It would seem pertinent in this paper to raise the question of grouping the cities of a conference and putting over them a superintendent who thus could devote all his time and energy solely to the city work; and in turn giving to other superintendents rural work only.

Take for example, in this State, the group of smaller cities in the Mahoning Valley iron and steel section. Youngstown, a city 75 per cent foreign and probably 10 per cent Negro with its polyglot East Youngstown section; Girard, a city moving towards larger things; Niles, a busy and prosperous young city; Warren with its enterprise and rapid growth; Struthers, Lowellville, Measury, Hubbard and McDonald—give to a superintendent the task of caring for our needs here, permitting him to step aside from mere quarterly conference routine and become a real moral and spiritual engineer, cultivating intensively the fields of young people's activities, social, recreational and spiritual; guiding and inspiring in raising our great benevolent monies; acting, through the organized city society, as the administrator of all missionary money expended in his district; gearing our denominations in with all other churches in interdenominational enterprises—this, it seems to the writer, is a suggestion of consideration and we believe that sooner or later we shall come to some such arrangement.

MEETING THE CHALLENGE OF THE CITY THROUGH THE CITY SOCIETY AS THE ORGANIZED AGENCY

DANIEL L. MARSH

Superintendent of the Methodist Episcopal Church Union of Pittsburgh, and Superintendent-Minister of Smithfield Street Methodist Episcopal Church

The program of this meeting has been constructed in a logical way. At the broad base we have had this series of devotional addresses by Dr. Elliott, dealing in his inimitable way with the building of the City of God on earth. Dr. Elliott has been able to keep all that is fine and beautiful and worthwhile in the old individualistic and evangelistic interpretation of the Gospel, and at the same time he has added to it all that is fine and compelling and constructive in the newer social interpretation of the Gospel.

A little higher in the pyramid of the program we have had a delineation of tendencies in American city life and of the urban mind, by men who talked with authority.

Rising a little higher, and narrowing somewhat, we have talked about the leisure time of the city, and motion picture ideals, and public opinion as the atmosphere enwrapping it all.

Still higher we have had our attention called to city surveys, and how survey may be transformed into service.

Then came those great blocks of building of the program which dealt with our treatment of immigrant groups, and we have discussed the human approach to the immigrant, the contribution which the Goodwill Industries is making, and have viewed the high ideal of world assimilation in Christ.

Climbing a little higher, we have been stirred in learning what labor thinks of the Church, and thrilled with what the Church has attempted to do to meet the present situation.

Nearer the top of the program pyramid we have had the masterful picture of the Christian city and the place of the Church in it by Bishop McConnell, and the statesmanlike plea of Dr. Burns for the Christianizing of society by socializing Christianity.

Still narrowing as we climb, the technique of the organized City Society and city evangelism and principles and plans for successful City Society administration have been presented by those who know from actual experience.

And now, we have reached the end of the days of high inspiration. It has been suggested to me that my address on "Meeting the Challenge of the City through the City Society as the Organized Agency" shall attempt to accept the challenge offered by the city in behalf of the City Society and at the same time, to breathe into it all a certain inspiration for the task that awaits us at home.

Christianity suffers a frightful handicap whenever it does not present a solid front in its warfare for righteousness. Likewise any denomination that cannot rise to the spirit of unity

in its attack upon the foes of decency and all that the Gospel of Christ stands for is foredoomed to practical failure. "Get together" is one of the moving spirits of this age. It is a biological fact, familiar to all students, that the animals of the ancient world which lived in selfish isolation have become extinct, while all such animals as the dog and the horse that learned to cooperate, have survived. America did much in helping win the war; but the biggest single thing America did was when President Wilson, giving voice to the conviction of America, insisted that the Allies must get together under a unity of command. It was only when they were able to move as one along the whole lengthened front that victory was assured.

This is just what the City Society aims to do. It helps the various local churches to overcome their parochial selfishness. It lifts their vision over the rim of their own parish interests. This has a significance in dealing with the challenge given to us by the first speakers on this program.

A City Society, properly organized, is composed of the general Methodist leadership resident within its territory, of the pastor of each church in the territory covered by its charter or constitution and at least two representatives from each one of its churches, together with life members. Our Methodist Episcopal Church Union of Pittburgh is so composed, and its Board of Directors consists of the Resident Bishop, all of the District Superintendents having jurisdiction in Pittsburgh and Allegheny County (which, in our case, includes all of the District Superintendents in the Conference), and seventeen layman elected by the Corporation. The force of this must be apparent to anyone who thinks about it for a single minute.

The only thing under the canopy of heaven that a politician cares for is votes. Votes are but a crystallization of public opinion. A national political party is not much more than a sort of great jellyfish of public opinion rolling across the continent. Not enough public opinion to affect very materially the political influence and power of a whole city can be created by any one local church. The leaders in the secular and political life of the city do not pay a great deal of attention to any one church, but when all of the churches of a great denomination are brought together through such an instrumentality as the City Society, they do pay attention; for in this way the denomination can create a public opinion that can manifest itself in a very telling way at an election.

In this way, the Christian forces could compel the scrapping of cumbersome and antiquated machinery of city government. They could give intelligent aid to City Planning Commissions, knowing that the city of the future is growing out of the city of the present. They could demand intelligent planning and zoning of regions around a city as well as within the city. They could help to bring together the suburban communities and the city at the center. Too many otherwise good Americans show themselves either shortsighted or selfish with regard to their principal cities. They are like bees that flit out from the hives of suburban

homes in the morning, going into the city to suck the honey of wealth from the flowers of commerce and trade and industry, and in the evening go back to deposit the gain of the day in the honeycombs of suburban communities. To say that the suburbanite has no responsibility for the redemption of the city is a fiction that does not deceive even the person who says it.

The Church must never be so busy doing its so-called spiritual work as to fail to interest itself in the conditions that affect human life. For if cities are made by men, men are made by cities. That is why the Church must get into politics. The future of our American Cities is being made by local leaders: they ought to be Christian leaders. Americans are just learning to live in cities. The most important thing is the impact which the Church is making in favor of the principles of Jesus. The best laws that were ever conceived in the mind of man are useless unless they are backed by a social imperative. It is the business of the Church to give that imperative. The time has come for us to stop fooling around with non-essentials, and to address ourselves to the task of building the City of God on earth. We must associate faith with the establishment of a diviner civilization. We must bring to sordid life an undiscourageable belief in a better future for the world. Thoughtful men are raising the question today as to whether our form of civilization will endure. One thing is certain: any ship of civilization upon the sea of human history that throws overboard the chart and compass and life-preservers which we call the high idealism of Jesus Christ is bound for the port of hell with sails of lead.

We have heard much about immigrant groups. One thing is certain: that whatever may be done in the way of Americanizing the foreign population by the managements of mills, chambers of commerce, public schools and other agencies, and however much we may rejoice at the work these organizations are doing, they cannot reach the center of Americanization. For the very genius of Americanism is not mere ability to speak the English language, nor is it the adoption of the American style of dress or the American attitude toward politics. It is a spirit that is illustrated by the Pilgrim fathers when they gathered around the old sea chest in the cabin of the Mayflower and drew up the first written compact by which any group of men agreed to govern themselves, and the opening words of that compact were: "In the name of God." It is illustrated further in the Declaration of Independence, which is but an eighteenth century paraphrase of St. Paul's sermon on Mars' Hill and which contains an appeal to Divine Providence to make possible the realization of the ideals therein set forth. It is illustrated in the great leader of the American Army during the Revolutionary War kneeling in prayer upon the frozen ground of Valley Forge, and in the daily opening of the Continental Congress with prayer to Almighty God. It is illustrated in the words of America's great leaders, such as Andrew Jackson, who declared that "the Bible is the rock upon which our Republic rests," and of U. S. Grant, who asserted that "the Bible is the sheet-anchor

of our liberties." This subtle, illusive spirit that is the very genius of America can be breathed into the foreign population only by the Church of Jesus Christ.

But the Church must be awake to every opportunity for service. Too often has the Church ignored the congested centers of our city life. As soon as foreign people have begun to move into a section of the city, the American people have begun to move out, and thus have come about our "little Italys," "little Polands," "little Russias," and little everything, so that our cities are not unities: they are aggregations. No national life can long endure that is not characterized by like-mindedness. Like-mindedness is impossible in such a development as our cities have had.

We do not need to worry especially about the immigrant's adoption of the English language. That will come about naturally; for English is the language of trade and commerce and politics and of the dominant social class. It is the one means by which the people of different foreign tongues can converse with one another. They will adopt the English language all right. But it does not follow that they will become Americanized in the true sense of the word; for too often they are getting their ideals and their conceptions of America from the lower and baser elements of our city life.

The Church is the one agency that can bring to them the message and spirit which they supremely need. But we have seen the disgraceful spectacle of the Protestant evangelical church abandoning them. We have appeared to be more concerned about "respectability" than we have about the healing of the open sore of society. The only respectability which the Church ought to know is the respectability of the Cross—the Cross which stands for the sacrifice of self for the sake of others.

Now, it must stand to reason that any Protestant evangelical church cannot be self-supporting in these centers of foreign-speaking peoples, many of whom hate the church, because the only church they have known is one from which they have turned away because of its crass greed and superstition and formalism.

Just here is shown the necessity and the unique opportunity of the City Society. Through the instrumentality of the City Society all of the Methodist Episcopal Churches in the city and its environs are brought together. The contributions made by all of them, the big churches and the rich churches, the little churches and the suburban churches—all of them make contributions through the City Society for the carrying on of the great work of bringing the Methodist interpretation of the Gospel of Christ to these strangers from other lands. The Methodist Episcopal Church Union of Pittsburgh, supported by all of our Churches, in ministering to fourteen different nationalities.

Every kind of service is recognized as legitimate Christian service: gymnasiums, clubs and classes of all sorts for all sorts and conditions; fresh air farms; Goodwill Industries; everything that serves human life in any way. While all of these social agencies are worth while because of the service they render, yet

the greatest thing about them is that they serve as a John the Baptist, pointing the way to the Lamb of God.

We have heard much about the labor situation and the social unrest. Here, also, the City Society occupies a unique place. For it is through the City Society that our great denomination can give expression to its conviction concerning these matters. In Pittsburgh we have a Council of Churches which is not a federation of individual churches, but a federation of denominations through the denominational City Societies. Thus, our Methodist Episcopal Church Union, which brings together all of the Methodist Churches of Allegheny County is the Methodist representative of the Council of Churches. This gives to Protestantism a solid front in attacking industrial injustice, economic unfairness, political corruption, and every ill that is breaking the heart of the world today.

Methodism has had an honored place in being the servant of the poor. We have gloried in the fact that we have known no social distinctions. The rich and great belong to the Methodist Episcopal Church, and so also do the poor and weak.

One of the most captivating of romances is the conquest which Methodism has made of this Continent. Think of its marvelous growth. At the time that the first straggling Methodist missionaries came to America, Congregationalism practically owned New England, ecclesiastically speaking; the Episcopal Church was the established church in some of the colonies; the Reformed Church practically dominated New York and other sections of the country; the Baptists were the chief factors in the religious life of Rhode Island and of certain southern colonies; Presbyterianism was strongly entrenched in the longitudinal mountain valleys of western Pennsylvania and the Carolinas.

But behold the facts of today:

If the Methodists numbered their people as the Roman Catholics do, there would be a good many times as many Methodists in the United States as there are Roman Catholics.

The Methodist Episcopal Church is the largest Protestant body in America, and Methodism is the largest Protestant force in the world.

The greatest publishing house in the world, measured by production, is the Methodist Book Concern.

Methodism has more money invested in Colleges and Universities than any other church.

There are more students enrolled in Methodist Colleges and Universities than in any other church schools.

Even in State Universities Methodist students outrank all others.

The newly elected General Secretary of the World's Sunday School Association is Mr. W. G. Landes, a Methodist layman. He succeeds the late Frank L. Brown, who also was a Methodist.

The President of the Anti-Saloon League of America is Bishop Thomas Nicholson, of the Methodist Episcopal Church. The

General Superintendent of the Anti-Saloon League is Dr. P. A. Baker, another Methodist.

Major Roy Haynes, Chief Prohibition officer of the Federal Government, is a Methodist.

The enemies of Prohibition often confuse the names of Anti-Saloon League and the Methodist Episcopal Church. To the liquor interests these two great organizations are about one and the same thing.

Methodism has furnished three Presidents of the United States.

In the House of Representatives of the United States Congress, there are 48 members of the Methodist Episcopal Church, and 15 affiliated with the Methodist Episcopal Church. This is the largest number belonging to any one church. The next largest is the Methodist Church, South, which has 34 members, and 1 affiliated. The Methodist Protestant Church has 1 member in the House. Thus the total number of Methodists in the House is 99; which is nearly twice as many as the next largest body; the Presbyterians have 43 members, and 10 affiliated. The Roman Catholics have 17 members and 1 affiliated.

In the United States Senate there are 6 members of the Methodist Episcopal Church, and 3 affiliated. There are 8 members of the Methodist Episcopal Church, South. Thus there are 17 Methodists in the Senate. The next largest body is the Episcopal Church, with 11 senators.

How are we to account for this tremendous and, humanly speaking, unwarranted growth and wide-spread influence of Methodism? The only explanation is that Methodism has always been, in a peculiar sense, a church of the people, by the people, for the people.

No true history of civilization in America can leave out the Methodist Church. First in the conquest of the continent west of the Atlantic seaboard came the trapper, threading the forest paths in a constant noontime gloaming in quest of game. Then came the surveyor, laying out the ground in prophetic anticipation of an approaching civilized state. Following him came the first settlers felling forests, draining swamps, subduing grasses, rearing settlements, and sowing the seed of civil and religious liberty. Next came the permanent settler, building himself into the rising State. The invention of the steam engine marshalled people into the wilderness of North America in annual hosts of hundreds of thousands.

With the ever-shifting frontier went vices. There was often an appalling religious destitution.

These backwoods men were often coarse and crude and unlettered. Some churches did not see enough of promise of future return in them to feel led to make much of an investment in them. Other churches insisted upon a thoroughly trained ministry—and it was impossible to get traditionally trained preachers in sufficient numbers to keep pace with the western movement. Others, for

one reason or another, did not appeal to the hardy frontiersmen, or had no system adequate to cope with the situation.

But in the famous history, "The Winning of the West," (Vol. I. p. 170) Theodore Roosevelt says that the backwoodsmen "were not stirred to the depths of their nature till Methodism worked its way to the wilderness." And again, after describing the heroic deeds of a man by the name of Mansker, whom he selects as a type of the frontiersmen, Mr. Roosevelt says (Vol. I. p. 195): "Towards the close of his life, old Mansker, like many another fearless and ignorant backwoods fighter, became so much impressed by the fiery earnestness and zeal of the Methodists that he joined himself to them, and became a strong helpful prop of the community whose first foundations he had helped to lay."

But fully as important as Methodism's message was Methodism's way of doing things. The circuit rider swung around his circuit of fifty, or one hundred, or two hundred, or five hundred miles, preaching in houses and barns and school-houses and woods and wherever he could get a hearing. If they had not enough college-trained men to do the necessary work, then they sent out men with no equipment but a passion to save. After preaching in a community, the circuit rider invariably organized a "society" or a "class."

And then this vigilant shepherd would pick out the most likely men among his converts and make them class-leaders and exhorters and local preachers, leaving them in charge of the local church while he swung on to other points on his far-reaching circuit. Thus all the time the young converts were being trained for leadership. They were being developed by having responsibilities placed upon them.

It was in this way that Methodism, with its lay ministry and its itineracy, was alone able to minister religiously to the overflowing population. This explains why Methodism laid the moral foundations for the great States of the West.

This explains also the strength of Methodism today; for the children and the children's children of those hardy early settlers are the Grants and Hayes and McKinleys and Dollivers and Beveridges and Fairbanks and thousands of others that shine like a galaxy in Methodism's expansive firmament.

H. Paul Douglass, a Congregationalist writer, says that "Peter Cartwright flailing the rowdies of the Kentucky camp meeting was a symbol of men who arise for all the higher constructive tasks of civilization."

Methodism has been a democratic Church not only in that it has gone among all kinds of people without regard to race, color or condition; but it has been broadly democratic in its doctrine. It teaches people to be baptized, but allows them to be baptized by sprinkling, pouring or immersion, just as they shall choose. It teaches them to partake of the Sacrament of the Lord's Supper, but permits them to take it kneeling, sitting or standing. It is loyal to certain great fundamentals of the Christian religion, but it has never adopted any hard and fast statement of faith to which a

person must subscribe before he can become a Methodist. It has always maintained that a man can know God for himself, and that he has a right to seek God in his own way.

There is a new frontier today. It is no longer the shifting frontier of forest gloom. It is now the frontier of the city; it is the frontier of immigrant groups; it is the frontier of the labor movement; it is the frontier of the mired and dispossessed humanity in our great centers of population. The religious body that has the consecration and the sense to throw itself into whole-hearted service to these groups is going to be the dominating religious influence on this continent in the years to come. If Methodism is going to play the part which her noble history entitles her to, it can be done only through the efficiently organized and generously supported City Society.

If no church has the tact and consecration and sense to capture these various groups for Jesus Christ, then the devil will be to pay in the Tomorrow of our Nation's life; for the Church stands for the spiritual conception of life. Without the Church, the mundane, materialistic conception of life will be regnant. It will be a recrudescence of savagery. Selfishness will be the dominating trait.

The student of history knows that the Church has exercised an influence in successive epochs just in proportion as it has captured the dominant creative forces of those epochs. The person who knows this knows that the influence of the Church tomorrow will depend upon its capture of these great dominant creative forces of today.

Through the City Society, we may build the City of God on earth; not a materialistc city; but a city where the great spiritual ideals of Christianity will prevail;

Where the Golden Rule will be the rule of all conduct;

Where the spirit of the Good Samaritan will be the interpreter of industrial relations;

Where the corroding pinch of poverty and the unceasing fret of the underfed will be unknown;

Where the stream of death and damnation that flows from speak-easies and white-line and dope joints will be dried up;

Where history will be written with the quill plucked from the wing of the dove of peace and not with the point of the sword dipped in human blood;

Where every child will be given an opportunity for the finest development of the God-like possibilities within him;

Where erring women will fall and kiss the Saviour's feet;

Where mothers will bring babes to Christ for benediction;

Where prodigals will come home to God with streaming eyes;

Where sinners will lay their weapons down, and Christ the crucified will become Christ the crowned.

THE CITY SOCIETY AS AN AGENCY FOR CITY EVANGELISM

Rev. John Thompson

Pastor, First Methodist Church, Chicago, Illinois

In the addresses and discussions which have made this one of the most interesting and profitable councils we have ever held, much has been said about social and industrial revolutions. Dr. Stitt Wilson, in his address on that subject at noon yesterday created a profound impression as he emphasized the need for a great revolution. There was running all the time in my mind the question, "Can the church produce a revolution?"

It was said that the Methodist movement in England under John Wesley saved England from a revolution. But now we must face the facts that a revolution is necessary, and ask the question, "Is there sufficient moral energy and miracle-working power in the church to produce these revolutions?"

My answer would be, "No." The church cannot do this alone. She must call to her aid certain allies hitherto almost entirely ignored by her.

Allies

There are certain influential factors in our modern life which the church ought to rally to her assistance. They might become useful allies, if we had the generalship and leadership in the church to rally them to our side. But in what city in the land have our Christian leaders ever gathered together in conference and laid out a plan like a great general for the complete moral and spiritual conquest of a city? We are suffering from over-strained activity and from much movement that means but little progress. We are in the midst of an epidemic of talk. We are running to seed on conventions and committees. We need leadership of a new kind, if our cities are ever to be won to Jesus Christ.

Among the possible allies let me mention two or three:

The Press. The church will some day have to turn her attention to the training of Christian journalists. The press is a great creator of public sentiment. The editorials of the daily papers are to me a marvel. How quickly these writers can put their fingers on the pulse of things. How they pick and pack words and marshal sentences. These editorials are all ephemeral and anonymous, but there is in them a quick, intelligent discernment and an almost uncanny interpretation of the significance of current happenings. Here is an agency that the church, in some future day, must rally to her aid in a new way.

The Theatres. We have spent years in denouncing the theatres and attempting legislation against attending them. All such legislation is only as a sore tooth. The theatres are increasing and the millions are attending them from week to week. When will the church come to recognize that the dramatic talent is a divinely

bestowed gift? Once the theatres were religious. Bible stories were dramatized. The theatre stood near the altar in its early days. There should be sufficient genius in the church to transform it and make it an ally.

The Movies. What multiplied millions visit them every night. They speak a universal language. All races can be seen crowding through their doors. They speak through the eye rather than through the ear. What folly to keep on denouncing and criticising, when we might capture and redeem them.

The Radio. What an agency this should be. But there is a danger that it will be the medium for broadcasting jazz music and light and frothy and unimportant messages. The church should wake up in time and lay hold of this and utilize it for the spreading of great social and industrial and patriotic messages The gospel can be preached to countless millions by means of the radio.

These agencies are creating a new atmosphere in our modern life. Atmosphere is vital. It determines much of the difference between Alaska and Florida. Meteorologists tell us that our physical climate is changing. It is just as true that the entire climate of the sum total of our life is changing, and the above mentioned agencies are great factors in producing this change.

But where, oh, where, are the geniuses; where, oh, where is the leadership to take the broad view and lead the church out in a great campaign to capture these agencies for high moral and religious uses?

Mental Nomads

We have heard much during the past two days in this Council about the physical nomads in the city—the renters and the flat dwellers, the constantly changing constituency round our churches. All this creates a problem. But have we taken sufficient note of the fact that the modern city dweller is a mental nomad. He is much more nomadical in his mental habits than he is in his physical. Mentally he is a gypsy. He camps for the night and then moves on.

We are producing a new type of mind in our modern schools, with our modern literature—our magazines and our daily and weekly journals. The church must take larger account of this fact. Old sermons, the old phraseology and terminology of religion will not meet the needs of this new type of mind. The preacher and teacher must be a sower of new ideas. Ideas dominate and rule life. They bring forth fruit after their kind. Who can measure the value of a modern drug store in a densely crowded foreign section of the city? What hygienic ideas are suggested by the display in its windows and on its shelves and its bright illuminations. Young people growing up where they pass such a store from day to day will get new conceptions of physical cleanliness. The church must render a similar service as a sower of great moral ideas.

One who has been a teacher in a mission school in Chicago for many years, said to me last week: "I am asking my boys to

so respect girlhood and womanhood that any mother will feel that her daughter is safe in their company." That is sowing the idea of a new chivalry, transferring the chivalry of the battle field to the dull gray levels of social life in a crowded section of a big city. It will produce gallantry toward womanhood. These boys will be saved from developing the goatish mind, the swinish soul, saved from becoming iodined in conscience and chloroformed in their moral nature. That teacher is rendering invaluable service.

New ideas are the life of the mind. Without them the mind would become stagnant. In this great new day, surrounded in the city and also in the country by mental nomads, the church must be as a sower, going forth to sow the world thick with great new conceptions of truth, God, the dignity of man, the standards of living.

Social Nomads

Again and again it has been brought out in the last few days, that the city is the most lonesome place in all the world in which to live. The heart hunger of the city has been emphasized. Thousands are pouring into the city from the country every year and are lost in its maelstrom. We do not know our next door neighbors. Hearts hungry for friendship crowd the city streets morning, noon and night. The church must meet this need. Every Church should be a hearth stone for the soul. It should be as the home of Jesus Christ on any corner where it is located. Larger provision must be made for the social life of our young people. Fuller opportunity must be provided for them to form such friendships as may result in the creation of Christian homes. We have almost entirely overlooked the fact that Jesus began his miracle working ministry at a marriage feast, and the record is that it was there, "He manifested forth his glory," so that those who witnessed the miracle believed on him. The girls of today will be the home-makers of tomorrow and the church that captures them today will be the church of tomorrow.

Then, these lonesome young people are exposed to all manner of temptations. Alas, alas, thousands of them fall into great moral seams and gaping fissures of evil. They are torn and lacerated in temptation's awful thicket. Provision must be made for their healing and restoration. Plans are already under way in the Chicago Home Missionary Society for the opening of another much needed home for the homeless, lonesome girl in that big city.

Open Air Evangelism

We must get our gospel into the open air. But our open air evangelistic work ought to be thoroughly well organized. The best speakers and best singers ought to be drafted into this service. These open air services will be largely a forum. The speaker must be prepared for the crowd to speak back to him, but he should not argue much.

The city can never be redeemed by the building of churches or by the holding of great evangelistic campaigns. The multitudes

pass by our church doors and they ignore our campaigns. We must carry our gospel to them in the street. Jesus was an open air evangelist and so was John Wesley, the founder of Methodism. Every kind of propaganda today can be met with wisely conducted open air meetings. The church must take her place outside, "where cross the crowded ways of life." We have the panacea for the world's ills. We have the great physician to announce and proclaim. His name is Jesus. All power is given unto him in heaven and in earth and it is saving power. He can save from the uttermost, in the uttermost and to the uttermost all them that come unto God by him.

THE RENAISSANCE OF WESTERN CIVILIZATION

GLENN FRANK

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For more than the lifetime of most of us the chill winds of a very materialistic philosophy have been blowing across this western civilization of ours. For several generations the spiritual fires of the whole western world have been banked, if not burned out. There have been certain professional optimistic observers who have tried to keep warm by wrapping themselves up in the cloak of their optimisms and by affecting to believe in an automatic and inevitable progress. There have been other observers, more scientific than these professional optimists, but wholly unimaginative in the way they handle their facts after they get them, who have become unqualified prophets of gloom and are always expecting a new dark age just around the corner.

Now between these professional optimists and the prophets of despair there is a third group, which, if the word hadn't taken on certain ugly theological implications, I should term "rationalists"—simply the people who try to bring ordinary "horse sense" to bear on the situation. This third group, while they refuse to be fair weather prophets, they also refuse to believe that the bottom is going to drop out of everything, and they are today extracting such bleak satisfaction as they can from what seems at best to be a pretty poor future for this western civilization. Professor George Santayana, in the introduction to his latest book, ventures the prophecy that civilization is perhaps approaching one of those long winters that overtake it from time to time. He ventures the prophecy that before long a flood of barbarism from below will level all the fine works of our civilization, as another flood a few thousand years ago leveled the works of creation. But with these dark teachings the mind of Santayana is touched with a certain light. He goes on to say that such a catastrophe would be no ground for despair, for under such a flood, and watered by it, seeds of all sorts will survive against it to grow later.

Now I believe that every clear headed observer appreciates the peril, even though he cannot agree with the conclusions of Professor Santayana. There is no blinking of facts that the western civilization which preceded and precipitated the world war in 1914 was at best a very thinly veneered barbarism—a barbarism that was wholly the same, in the poverties and materialisms of peace as in the perils of war. For a generation or more before 1914, what we may call a new paganism was gripping and paralyzing the life of the whole western world. The political life of the western world was clearly devoted to the pagan idea of power at any price. The business life of the western world, before 1914, was clearly in the grip of the pagan ideals of profit at any price; and the social life of the western world was in the grip of the pagan ideals of pleasure at any price. All over the western world

we were professing Christianity and practicing paganism. The whole western world—we are obliged to admit—was thus a vast hypocrisy, and this is why the western world for a generation before the war had no real peace. That's why for a generation before 1914 the whole western world stirred uneasily in its dreams and shivered with a sense of impending disaster. I am obliged to say that, so far as I can figure the situation out, we can't see that there was much distinction to be drawn between enemies and allies before the war. We were all alike guilty of the sin of surrendering to pagan ideals.

Now I believe that, even a hundred or two hundred years from now, through all time, honest historians will say that Germany was the Samson that pulled down the pillars of Western Civilization. But the thing that we are prone to forget is that the temple was rotten. I believe that the historian for all time will say that Germany caused the war, but for a far deeper reason than the acts of German politicians or because of any last moment capricious pranks of a mad Kaiser. Germany caused the war because the program of the new paganism that was slowly creeping over the whole western world came to a head in Germany first. Germany caused the war, not because Germany alone had sinned, but, if I may use an ungrammatical phrase, because she sinned more perfectly than the rest. The pagan ideals of power, and profit, and pleasure, at any price, which the rest of us before the war heartily denounced but consistently practiced, Germany openly established as her creed and practice, and when the program of the new paganism reached its right and perfect expression in Germany, all of the remnants of the older and more spiritual forces that were left in the rest of us joined to make a last stand against this new paganism; so that the war, down under the surface, when you have thrown your blue books and your red books and your orange books into the fire with all of their careful advertising, and come face to face with reality, you realize was fundamentally a contest between the old spirituality of hope and the new paganism; and strange to say, the war itself was a sort of armistice. Throughout most of the western world the war was a sort of armistice between this new paganism and the old spirituality. That is, we stopped for a while this pell mell rushing toward the new paganism over the western world, stopped for a few fleeting months, while the old spirituality was making its dramatic stand against the perfect expression of paganism in Germany.

Now almost before the smoke had died away, and the blood had dried on the battlefields, most of us will recall the spiritual exultation which swept over us. The fact is, in those war days, we were out in the spirit of crusaders against this new paganism, fighting for a more spiritual conception of the state and public forces. Is it any wonder, as you recall those days, that we were fighting for people of whom we hadn't heard three months before? For people whose names we couldn't even pronounce? For a while it actually seemed that politics, without diplomacy, was on the spiritual adventure of the race, and that's why, for a few

fleeting months, the small leadership of western forces rested at Washington, because an American President spoke of those armies that were attempting to make a stand against the new paganism of power, profit and pleasure, at any price.

That's the reason why the American President for a few fleeting months turned the almost sinister game of development into an honest quest for the Holy Grail. Just try to recall those days when politics seemed to be the supreme spiritual adventure of the race. How many persons were prophesying that when that war ended we would have once and for all solved the problems of economics. Instead, we came out of the war and landed in a moral slump, the bottom of which we will not have reached as long as the present foreign policy of the American nation exists—which I believe to be nothing short of treason to the human race.

We didn't come out of it on a rising tide or a spiritual notion of public forces. We came out into a moral slump, so that today, instead of predicting a new world, on all hands more than ever are we going back to disappointment and despair and are prophesying a new dark age for western civilization. There is a whole literature of despair that has grown up since the war. The net effect of this is to say we are inevitably headed towards a new dark age. It seems during the last four years some one has written a book nearly every month stating that the bottom is to drop out of everything. Now during this last three or four years, as I have seen this literature of despair, I have tried, as you have tried, to submit that literature of despair to something of an analysis, to see what was inspiring these prophecies of doom. I just made a more or less casual attempt to clarify my own mind. As a result I think I am correct in saying that the great literature of despair is inspired by some one of all of five very distinct fears, which I have in another place called the "five fears of western civilization." I would like to name these five fears.

First, noticeable throughout this literature of despair is a very definite *biological fear*. That may be defined as the fear that biologically mankind is plunging downward. The fear that we are breeding from our less and less fit stocks rather than from our most fit stocks. The fear that the vast blood of the race, particularly the blood of the white race, is turning to water. This biological fear and preoccupation with racial and hereditary values has given such wide popularity to books like Lothrop Stoddard's "The Rising Tide of Color," and his later book, "The New World of Islam." It was this preoccupation with racial and hereditary values which inspired Chamberlain's, "Foundations of the Nineteenth Century," and the book of Gabeaux on the "Guilty of the Race."

Second, you will notice in this literature of despair a very definite *psychological fear*. That may be defined as the fear that in these latter days the crowd-man and crowd-processes of thinking will push to the wall the dominating, creative, insurgent, independent individual, upon whom we have hitherto looked as the mainstay of decent social and intellectual advance. It is this psy-

chological fear that has fallen like a shadow across the writings of Le Bon, and inspired Trotter to write his "Instincts of the Herd" and Everett Dean Martin to write his "The Behavior of Crowds."

Third, you will notice in this literature a very definite *economic fear,* that our industrial civilization has overreached itself and is due for a collapse. That a machine civilization carries in its own body the seeds for its own destruction. This fear inspires a book like Arthur Frey's.

Fourth, you will find in this literature of despair a very definite *administrative fear.* This may be defined as the fear that the bigness and complexity of the modern world have outstripped the existing administrative capacity of mankind. Lord Bryce frequently stated that fear in the last few years of his life.

You will find throughout this literature of despair a very definite *moral fear.* Now it is this moral fear that has given rise to the contemporary chatter about the younger generation, and when you are reading that younger generation literature it doesn't make any difference whether it is the rolled stockings of the flapper or the rationalistic philosophy of some rector. It matters not what this may be dealing with. There is back of it all a sort of undefined fear that this "wild generation" has renounced allegiance to all wholesome standards of conduct, and is quite definitely on the loose.

A friend has suggested to me a sixth fear, which he defines as the *philosophic fear*—the fear of what will happen when the man in the street discovers that perhaps the very large majority of our modern philosophers are unqualified mechanists as against the older and more spiritual conception of man and man's soul and man's destiny. I leave that without discussion.

Why then are these five or six fears? It doesn't matter which one of these latter day prophets of despair you read, whether it is Dean Inge, Edward Grant Conklin or H. G. Wells, in some of his more dyspeptic moments; or Lothrop Stoddard, a very close personal friend of mine, with whom I collaborated on one book, in whom there is joined a sense of scholarship with a very keen nose for news value, and a very great ability to relish the philosophy of the Chamberlains and Grants and translate it into everyday "patois." It doesn't matter what one of these prophets you read. Whichever one of these you are reading, I think if you will look closely you will discover, leering over the shoulder of the writer, some one or all of these six fears that I have just named, turning the writer into a prophet of doom.

Now the last thing that I want to suggest is that we are to ignore or hold lightly this literature of despair. I am not trying to suggest that we can avoid the new dark ages by simply assuming a Peter Pan spirit of standing still and looking up and trying to wish ourselves into a Renaissance. There are always present with us certain male and female "Pollyannas," who seem to think they can stay the processes of political, social, industrial and racial disintegration and degeneration that are at work by the simple

device of rising in the morning, placing a bland smile on their faces, and chanting, "Day by day in every way we are getting better and better." Now I don't want you to get the impression that I am criticizing Mr. Coué. I have, personally, the very highest respect for Mr. Coué, and in his heart and mind and method there is, in my judgment, not one suggestion of the charlatan. He has hold of a very simple, elementary, almost kindergarten principle of psychology, and while many of his disciples have a gross vein of the alloy of quackery, Mr. Coué, himself, in my judgment, has not. All I am trying to say is, don't fool yourself into thinking that you can stay all these processes, racial, industrial, social and moral, which are turning western civilization into a ramshackle situation, by simply wishing yourself into a Renaissance of Western Civilization.

I am not trying to make light of this literature of despair. Personally, I believe these facts rest on very good ground. Personally, I think that western civilization is inevitably headed toward the Dark Ages, unless during the next ten or fifteen years we take steps to remove the real grounds of these fears, and not by any emotional exultation, but by sound processes of social, political, economic and spiritual engineering.

Now on one point I think we can be agreed, and that is we never can possibly save western civilization from entering the long winter of darkness which Professor Santayana prophesies for us without a great spiritual renaissance which will sweep through the world like another Reformation—only it must be a more diverse movement.

Now, personally, I believe that we are in the morning hour of such a renaissance. Now again I don't want to be misunderstood. I am not predicting a renaissance of western civilization. I stated that perhaps a little incorrectly. What I should have said is that, if we act wisely and promptly, we may be in the morning hours of a renaissance of western civilization instead of new dark ages. That is to say, I believe that all of the necessary raw materials for a vast renaissance of western civilization are lying about us today in confusion, waiting only for some truly great spiritual leader to bring these raw materials together and to bring them into light. Now I think in all honesty to you and to myself I should say as briefly as I can what are not my grounds for hope for the western renaissance.

First, I do not base my hope for a renaissance of western civilization on the idea that the war stimulated in the soldiers any kind of spirituality to be the basis of a religious revival. You remember, don't you, how many articles some of us wrote during the war saying that while the boys in the trenches might not speak exactly ecclesiastical language, nevertheless they were so perfectly attuned to the spirit of the atonement that the war was going to result in a vast spiritual uplift of every man that went through it, and that, when these men came back with this new spirituality induced by the war, they were going to challenge these faltering churches of ours. Do you remember? Now listen. No

doubt all the people that wrote these articles are folding them up and putting them away in the safe. They do not destroy them, because writers are pretty far-sighted and they know that when the next war comes along all they will have to do is to take these articles out and change the date line. I do not believe war ever stimulates spirituality in anything.

A revival of religion might have followed the war if somebody of truly apostolic genius had had the necessary fortitude in those troubled hours. But alas, that supreme opportunity of religious leadership went by, and the chaplain too frequently was more of a hail fellow, well met, than a guide in the deeper matters of the spirit. Now I know the innumerable stories of a spirituality that the war induced in many men under fire, but I know you will not misunderstand me in saying that any man who fought through the war had any touch of cowardice; I am not talking of physical cowardice. But I am going to say—I believe, if we could analyze most of what we thought was war induced spirituality, we would discover that it was at heart a scamper to cover under the lash of fear, an attempt to use God as a gas mask or a trench helmet.

What I am trying to suggest is that this ugly thing we call war isn't the seed bed of any spiritual movement.

Second, I am not basing it on the new mysticism that has circled the globe since the war. Now Sir Oliver Lodge has been over here. Conan Doyle came over and disappointed us, who had read his detective stories, with his dullness. Never has there been such widespread interest in spiritualism as today, and yet I don't believe that all the current hammerings at the gates of the other world have any relation to this spiritual renaissance of western civilization, which I think we need so desperately. I am not now trying to speak "ex-cathedra," or grow dogmatic, on spiritualism. On spiritual communication with the other world, I believe that, between cocksure denouncement on the one hand and dogmatic credulity on the other, there is a middle ground which all intelligent people will take, and that is the ground of suspended judgment. I believe it is an obligation on the part of intelligent people to suspend judgment upon any man who is trying to extend the boundaries of the unknown, however foolish his antics may look.

In this personal analysis, I am not basing my hope upon this present interest in spiritualism, which seems to me a perfectly natural thing following a war which has left empty chairs in millions of dining rooms.

Third, I am not basing my hope for the renaissance of western civilization upon any coherent, world-wide movement that I can see in the church. Now I am not trying to say that the church is going to play no part of this de-paganizing and this re-spiritualizing of western civilization. The church should furnish the dominant leadership in this de-paganization of western civilization. But I do not believe that the church can furnish the necessary leadership for this renaissance of western civilization, unless and until, generally, all over the church, there is the vision and the courage

to substitute the Religion of Jesus for Christianity. To substitute the Religion of Jesus for that second something—Christianity, which has for so long usurped its place, misinterpreted many of its principles and misunderstood its basic principles.

For one thing, in order to render effective leadership in this new renaissance of western civilization, this prevention of the new dark ages, I think, more than it has yet done, the church will have to scrap its ancient vocabulary and begin to talk to the men and women of this generation in language and figures of speech which the men of this generation can understand without having to turn sixteen somersaults over nineteen or twenty centuries and by some queer process transfer themselves into ancient Orientals, in order to get at the meaning.

I believe that before our churches can render the adequate leadership in this renaissance of civilization that the church will have to re-define faith, so that when you say, "John so and so was a man of faith," you will not think of somebody who believed in every dogmatic statement made by a religious council several centuries ago by a majority vote. Now I would think that men who have gone through a General Conference, and know the real politics that are pulled in some of our General Conferences would take a very realistic attitude towards some of the early theological views.

I am trying to say that the church will have to re-define faith so that you will not think of someone who more or less automatically swallows anything that has been handed down to him, but a man who has such utter and supreme confidence in God and in his universe that he is willing to venture outside the little circle for whatever light he may find outside. A man of faith, if you please, is not an unintelligent automaton. He is an intellectual pioneer.

But the church can render the leadership that this renaissance of civilization demands, if it will bring the same devotion to the regeneration of institutions that it has brought to the regeneration of individuals. Our scheme of redemption, if you please, must cover politics as well as personality. Now you realize that I am not deluding myself into thinking I am saying anything new to this audience. I am only saying that these things cannot remain confined to the narrow theology of our churches. If our churches are to afford the leadership that this technical western civilization needs, these things must be dominant.

These must be the things that set fire our boards of trustees and not remain imbedded in official pronouncements alone. Then again I believe that, as a matter of technique, before the church can render the service that is needed in order bring about the renaissance of western civilization, we must do more than we have yet done, Sunday by Sunday, and pulpit by pulpit, toward preaching a moral analysis of the processes and functions of modern society and modern life, instead of abstract virtues. That's the only way that the modern man can get help. When Moses said to a group of Hebrews, "Thou shalt not steal," he didn't have to go

into an explanation. Every man in the crowd knew just what he meant. That was an individualistic sort of a time. Today if you have the monopoly control of some article of production that is used in all American families, just think what can you do by repeatedly raising the price of that article above the line of economic justice. You won't take very much from any one pocket at any one time. No individual that you have taken from is going to get up and tear his hair, but at the end of a certain period you will have taken millions of dollars out of the pockets of American consumers and taken it unjustly—not by improving the service or the quality, but because you were able to control the price. That is to say, today you can be morally above stealing from anybody and yet practice stealing from everybody.

Now the church is never going to get western civilization by the throat and shake it into good sense again until it preaches abstract virtue less and analyzes the moral significance of specific situations more. You can preach the beauty and glory of the Sermon on the Mount until you drop in your pulpit from exhaustion and it will pass off your congregation like water off a duck's back. The need today is to apply those things specifically. Now I know what people will say. "Preachers ought to keep out of politics." Keep out of politics if you want to, but if you do keep out of politics and you do keep away from the job of the moral questions you will make your churches mere sellers of rhetoric. I am not pleading that our churches be turned into reform clubs. A man who turns his church or his pulpit into a radical club is just as far away from the spirit, intent, and purpose of Christianity as the man who converts his church slowly into a mystic's retreat. What the world is waiting for is a religious leader who can talk Economics so that men will feel in the presence of God!

Now I am only saying that I don't yet see anything like a coherent movement. I am not saying that leaders of every one of our churches haven't been hammering away the last twenty years on everything I am saying. I am only saying that, not yet, have these things taken on a vast movement like the Reformation of Luther and the Revival of John Wesley, and the church isn't going to give western civilization the things it needs until these things really head up into a vast movement of which the historian will write—one to look back to, as we now look back to Wesley's revival and Luther's reformation.

In the Fourth place, I cannot visualize this spiritual renaissance of western civilization as a movement that is going to bring back what is many times called a "return to the day of faith." That is, I am not thinking of a return to blind credulity. I am thinking of a movement that is going to find its place in modern thought—which will be the ripe fruition of modern thought. Who is going to be the Erasmus of this movement? I personally don't think it is going to be William Jennings Bryan. Now invariably when this question is raised—you understand I am saying that with the profoundest admiration for the personality and wonderful character and the significant moral service which William Jennings

Bryan has rendered—but invariably when these points are raised, somebody says that the evidence goes to show that we are on the eve of a return to a blind sort of credulity. They point to the activities of Mr. Bryan and the Fundamentalists against a belief in evolution.

Now I have no means of knowing what part of this audience is "fundamental" and what part modern, so that leaves me free to say what I think. Personally, I do not share the fear that many people have about the activity of Mr. Bryan and the Fundamentalists, with both of whose activities I personally am in complete and fundamental and absolute disagreement. I don't think that the modern man is going to backslide in any such fashion. I think there is a perfectly simple explanation for the fundamentalist movement in our churches and the activity of Mr. Bryan in his attack on scientific teachings, and that explanation occurs in a couple of paragraphs in a book called "Some Findings of the Nineteenth Century," by Professor Hefting. He says something like this. That the things that really characterize any period in history and make it what it is do not apply equally to all the individuals living in that time. That is, at any given period, you will find persons that are relatively untouched by the spiritual and intellectual and social forces, that make that time what it is, that the historian will call it by.

Certainly Mr. Bryan has kept his mind in almost virgin aloofness to a good many of the intelligent and scientific movements that are making this time what it is. Professor Hefting goes on to say such persons remain absolutely quiescent as long as things are going pretty well their way. But when there seems imminent danger that the new forces and new points of view are to take the field, such vestigial remains of another period, men whose bodies are living in the twentieth century, but whose minds are living in the sixteenth century, will instantly rush out in the open and put up a belligerent last stand. That explains the stand of McCartney in the Presbyterian Church and John Roach Straton in the Baptist Church.

Now there are four things upon which I am not basing my hope. I am not basing it on any war-induced spirituality. I am not basing it on the new mysticism, or belief in spiritism. Nor can I see any big, coherent movement that has yet come to a head in the church. Fourth, I am not visualizing it as a return to the "day of faith" as the fundamentalists and Mr. Bryan would entertain that dream.

On what, then, am I basing my belief that we can cover the fears expressed in our literature of despair to which I refer?

The reasons for believing that we can remove these fears and prevent a new dark age I find in the great literature of hope that we have. It is pretty difficult to talk about the literature of hope for one reason. In one sense there isn't any literature of hope today, in the sense that there is a literature of despair. The literature of despair is a literature of pessimistic conclusions. Whole books are devoted to the conclusion that biologically, socially, or econom-

ically we are going to the dogs. There isn't any literature of hope that I can see that is worth searching. Most all of the stuff that is being written is ninety-nine per cent bunkum—just plain ignorance. What I am getting at is this. A man who today goes whistling down the street to keep up courage is blind to the very ugly and dangerous muddle that western civilization is in today. Nevertheless I think we have a real literature of hope—one which hasn't been put together, and which isn't the work of the professional optimists. It is the literature of the raw materials.

Take John Dewey, for example, who spent a lifetime dealing with matters of educational value. Let's say that John Dewey has written fifteen books and pamphlets in his lifetime. I am just using this in order to build up an illustration. It may be that John Dewey as a result of his whole lifetime has produced only two ideas that really have the germs of the future in them. Maybe he has produced only two ideas that are so tremendously fundamental that, if collected and weighed and put to work in the direction of educational and public affairs, they would help mightily to help us out of the difficulties we are in. These two ideas, then, found in two isolated paragraphs, may be spoken of as all that belongs to our literature of hope from John Dewey's entire writings. Suppose you took a fine-toothed comb and in like manner combed through all the findings of great minds, and boiled out just the two ideas that modern biology has produced which are really basic to any intelligent social and national policy for the future; two ideas that absolutely have a germ for the future in them. Put these two ideas of biological value with the two ideas on educational theory. Then with your fine comb rake through modern psychology. Put these two psychological ideas in your pile. Then comb your way through all the science and philosophy of modern minds and put your net result there.

Then going over to all the business men. There are ten thousand "big business" men to one "big" business man. Now suppose you go to a really big business man in order to get the one or two absolutely fundamental ideas that they have contributed to the organization of society as a whole. Then take the one or two ideas that have really been offered in the last two hundred years of political organization. Here you have all the ideas in a pile—a pretty secular pile. Now as I conceive it, you have there, when you put the real creative ideas that have come down through the centuries on the deeper matters of the spirit, the raw materials for the Renaissance, if the peoples of the western world, in the next twenty-five years, take steps toward bringing these raw materials into some sort of synthesis, so that we can put these ideas socially at work.

The trouble is that most of these ideas in this pile are buried in the jargon of scholarship. What we need is a great army of men who will go around and be Sherlock Holmes for the creative ideas of our day, and translate these basic ideas into the language of the men of the street. There are men who can do that. That is really one of the great responsibilities of ministers, so it is one

of the great responsibilities of journalists. Men who can do that are going to be the social engineers of the Renaissance of Western Civilization.

Somebody says, "What are some of these ideas?" Well, I hope I have been clear enough to suggest that the whole job of preventing a new dark age and bringing about a renaissance is just the job of finding out what these ideas are and translating them into a language that ordinary human folks can understand. Manifestly, that isn't anything to be answered in a casual manner at the fag end of an evening, and at the tail end of an after-dinner speech, when the audience is showing signs of weakening anyway. But I don't believe we are ever going to get anywhere unless every man of us, prepared or unprepared, has the courage of his own convictions, so I am going to try to name eight ideas that I think are absolutely essential to any renewal of western civilization, that will be anything more than a restoration of the old order.

First, the idea of a *cultural nationalism.* I do not refer to political nationalism, because I do not see how western civilization can survive if it goes on with its present allegiance to political nationalism, which has turned all Europe into a bear-garden. Personally, I believe that political nationalism as we have known it must go. I believe that patriotism as we know it must go, or western civilization will go. Devotion to the fatherland, love of one's native country, is one of the deepest seated emotions of the human heart. Whatever the engineers of this coming renaissance do, they must not fly in the face of human nature. The trouble with all of the Utopians in the past has been that they have created logically perfect worlds in which they couldn't hire a normal human being to live.

There is something fine about nationalism—there isn't anything that is not damnable about political nationalism. Political nationalism is running like a quick poison through the world's blood at this hour and has brought Europe to the fix it is in today. I believe that political nationalism must be utterly destroyed and that upon the ruins there must be erected a cultural nationalism that will make the world a more upright and more beautiful place than ever before; a cultural nationalism that will convert world politics into a competition in excellence rather than a competition of armies.

Second, the idea of an *economic internationalism.* I regard as suicidal the action of the men who prevented the United States from entering the League of Nations. Believing as I do that there were many weak spots in the Treaty of Versailles, still I believe that had we gone into the League of Nations, all of Europe would today be back to work, and France would not be in the Ruhr, setting fire to what little is left of western civilization. Now, believing all that, still I doubt if the world is ready for political internationalism that takes the form of a super-policeman. Personally, I think the world needs a super-policeman as well as any western mining camp ever needed its vigilant committee, but I don't see the ghost of a chance of installing such a

policeman. I feel that, if at the end of the war we had simply made a list of the economic problems, like controversies in trade and investments, that you simply cannot administer any longer except by international administration without throwing the world into a war, and referred such a list to business men and engineers, creating a committee here, and an international board there to take care of these problems with ordinary horse-sense, that at the end of fifteen or twenty years we would have effected a responsible internationalism.

Third, the idea of a *rationalized politics,* placing politics upon a facts basis. Somebody has said that history is in the hands of men who have knowledge and no power, and the practice of politics is in the hands of politicians who have power but no knowledge. You can't have a renaissance until you form a marriage between government and research, and end this separation between politics and knowledge.

Fourth, the idea of *democratized industry.* I wish I had time to discuss that, but I haven't. I would like to suggest a point of view. That is, it isn't now whether we democratize or don't democratize industry, whether the theory is right or wrong, it is now a question of the practical politics in industry. Before the industrial revolution your workman was his own boss; he owned the tools of production, he finished the product. He was his own boss. He was a master of tools. When the industrial revolution came, the master of tools became a servant of machinery, and after the industrial revolution the industrial world was split into two classes, the boss and the bossed. Ever since that time we have been giving men a less and less voice in industry. At the same time we have been giving the same men more and more voice in government. We have split men's lives into two air tight compartments—an industrial department and a political department. We have headed the industrial department toward autocracy and the political department toward democracy. Now when you give to men who don't like to be bossed, but whom you are bossing industrially, the power to oppose you politically, and when they wake up to the fact that they can, by political means, gain that which they can't gain by industrial means, you set the stage for a conflict which isn't going to be solved by any paternalism. If you don't organize industry so that men settle their disputes by industrial methods, then those men are going to decide and settle those problems politically. You are getting an agricultural block in the Senate. You are going to get a labor block. What does it mean? It means that the employer of labor has to turn himself into a politician at Washington. Please remember that you haven't said the last word on democracy when you just give everybody a vote. Some people just had the sneaking suspicion that even in politics you can't get sublime wisdom out of a referendum of block-heads. That is to say, you can't take a big complicated industry and by executive order turn it over to the referendum sort of control of everybody, from the janitor up, regardless of sense and responsibility. That can't be done. Just remember it has

taken a pretty long while to democratize politics even in name. Industrial democracy ought at least to start where political democracy has left off. I only suggest that, as a point of view, the idea of a liberalized business, which is just another side of democratized industry.

Fifth, the idea of a *humanized education,* by which I mean an education that has gone past the old-fashioned scholarship idea and has become genuine research, the real purpose of which is to make a student at home in a modern world, and to enable him to work in harmony with the dominant forces of his time.

Sixth, the idea of a *socialized religion,* which I have already discussed, meaning a religion whose scheme of redemption covers institutions as well as individuals.

Seventh, the idea of a *well-bred race.* By that I don't mean a race that can get through the dinner course without spilling the soup, but one which has some ethical respect for the unborn, in short. I mean the other half of the Golden Rule applied to the unborn. I mean eugenics, not as a stock farm breeding program, but an honest search for physical, mental, and spiritual qualities.

Now these are eight ideas that I think are important. Now give me six more minutes and I will be through. Here are eight ideas. I believe that the whole western civilization is today at a point of very delicate balance. It is either going toward the new renaissance or new dark ages. I think there is somewhere in the western world some outstanding leader who will have the ability of stimulating the imagination so that the western world will know that this pile of material is lying here. I know that it is old fashioned to depend on a great leader, but civilization is in a very delicate position just now, and, if there does appear in the next ten or fifteen years in the western world an outstanding leader who can bring these ideas into a synthesis, we are going to speed up the possibility of a renaissance a great deal. Such a man will have to be a sort of a cross between a Francis Bacon and a Billy Sunday. That is, his mind will have to cover the whole range of human knowledge, and yet have a sense of imagination and emotion. We had such a man in Theodore Roosevelt. He was a man who knew how to take a distinguished biologist to the White House for a week-end, and on Monday morning when the biologist took his train to return, Roosevelt would have squeezed out of him the ripe results of sixty years spent in a laboratory. Then the next night he could go to a big mass meeting and discuss those two or three ideas with tremendous authority, and in the language of John Milton, "get away with it." What I am trying to suggest is, that this pile of raw material is lying here, and very few people realize that these creative ideas that the modern mind has produced are really the spiritual material of the future. I believe that a great leader can lead western civilization again. I think he will have to be perhaps a British Premier, or an American President. Because if you are going to deal with the whole western world you will have to have an official position which gives you a voice.

The ideas that are really vital are very simple. Find a man of the Bacon intelligence combined with Roosevelt's characteristics, who, as President, will say, "I am going for four years to try to give these people spiritual leadership, taking my position as a sounding board to give vitality, and to give popularity to these basic ideas that have all the future wrapped up in them."

Any movement that's going to mean anything to the future will have to throw its strength over to science and to religion. The spiritual movement for which we hope must be illuminated by the dry light of science, and warmed by the rays of idealism—a white light but not cold. An idealism must be regarded as a religion, for it is the function of religion to prevent the fruits of the spirit from being lost.

THE STEWARDSHIP PROGRAM IN THE CITY CHURCH

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There are two words in this title forward-looking men may dislike. The word stewardship may not sit well with them. It has been exploited by legalists and carries the odium of cant. Most literature on the subject has failed to command respect. Stewardship may succed as a "get-rich-quick" scheme for the church, but some of the teaching marshaled under this name is an insult to scholarship and belies the spirit of Christ. What wonder men who think will have none of it? And our title has the word program. We can tolerate this word when it represents our own work. But when it appears in print, or comes to our desks with "overhead" envelopes, it either excites our wrath or leaves us quite unmoved. See now how unlikely a title is ours for getting a message "across"! Yet there is no alternative. Some time ago Dr. Jefferson preached a series of brilliant sermons on capital and labor. True to his habit of seeking for the smallest words to be found he announced that his sermons dealt, not with capital and labor, but with money and work! Were the mental agility mine to reduce the words "stewardship program" to some simpler form that would arouse less antagonism and yet preserve inviolate all that they now connote, the present title would go forthwith into the discard and a sense of relief would be mine.

Redeeming the Word "Stewardship"

That city pastors shy at the word stewardship is illustrated by their sermon themes. Among the topics advertised for the leading pulpits of two large Eastern cities during the past year the writer did not once discover the use of this word. It is conceivable and even probable that stewardship was emphasized in not a few of these pulpits by way of the social gospel. But the direct use of this strong old word which stands for a strong new movement was not to be discerned. Neither methods nor messages should close our eyes to the majesty of a movement calculated to Christianize our property.

For city preachers there are other difficulties than the abuse of a word that is worth its weight in *gold!* If we preached to a single group, say of agriculturalists, we should know just where to begin. "The earth is the Lord's and the fulness thereof" might be a good starting-point. If we preached in a suburban church, with people on one social level, and that a comfortable one, preaching on property would be a simple, if risky, thing. But where one's congregation diverges financially; where it is a conglomeration of economic interests; where it contains many strangers of whom but little is known; where many are foreign not only to Methodist methods but to Protestant polity; where, in other words, a pastor cannot hope to get into sufficiently intimate touch with

his people to fit his stewardship ideals to the economic viewpoints which they hold, the presentation of the principles of stewardship or a program of its practice is both a delicate and a difficult task. In a recent number of the Methodist Review Bishop Warne tells of the trouble it caused him when some Irish brother who was about to join his church in Calcutta discovered what our Articles of Religion say about God. Infuriated at encountering a conception of deity entirely at variance with his anthropomorphic views, he went everywhere carrying the, to him, astonishing news that "the God of the Methodists is without body and parts." So folks who of a sudden discover our perspective on property may be shocked into enmity that will delay, if not defeat, our plans to universalize habits of stewardship. Some antagonism will have to be aroused, but it is the part of wisdom to make as few enemies as circumstance permits. How to go about it with least disturbance and most success is a problem indeed.

Laying Foundations

One sure way of stirring up trouble is to announce with great eclat that new truth is about to leap from your lips, inasmuch as you have decided to put on a stewardship program. The implication there is that heretofore you people have been wandering in benighted ignorance in their money affairs and now the church, as embodied in you, is about to pronounce the truth that has long been hid from them. It is best for stewardship, as for the Kingdom of God, to come not with observation. Neither by sprinkling nor immersion can you baptize lack of strategy with the name of heroism. Stewardship is an ancient truth; do not speak of it "with the surprised air of a conjurer"; remember that some have practiced it through the centuries; keep in mind that stewardship does not bring a new ethic, but simply a new emphasis of the Christian ethic, as regards property.

The long way around is the short way home for the teaching of stewardship. We must make an up-to-date study of property and wealth. What is property? Who has the right to it? Whence come our resources? How are values made? How are markets created? What does Wall Street mean? Is politics economic? There are three books on this subject every preacher should read: "Property, Its Duties and Rights," (Various Writers); "The Economic Basis of Politics," (Beard); "International Relations," (Bryce).

Property and Personality

We must, moreover, know why property, apparently impersonal, is really a personal thing. Those who champion the present social order and those who believe that it ought to be discarded both make their final appeal to personal elements. What property does for folks, and what it does with them, is the question of chief concern. Why do people seek to "make money"? For what reasons do they work? Will only the prospect of gain insure the best of effort? Books adequately discussing the psychological

factors involved in property are not easily found. Hobson's book, "Incentives in the New Industrial Order," is the most perfect approach the writer has seen. And Harry Ward's "The New Social Order" is not to be despised.

Having worked out for oneself the relation of property to personality, see next whether this relation accords with Jesus' teaching. Right here you touch homiletical bed-rock. For many of the parables and not a few of his sayings deal exactly with this. You will not be wanting for subjects once you inquire into this. Here an almost bewildering profusion of good books come to offer us aid. "Jesus Christ and the World Today," (Hutchins and Rochester; "The Christian in Social Relations," (Diefendorf); "Studies In The Parables of Jesus," (Luccock) will be found invaluable here.

Once we recognize that goods must be subservient to good, we are bound to take account of society. Property "gets" *us* more than we get *it*. And this for the simple reason that society as yet has property for its basis. Are we "bone of the bone and flesh of the flesh" of society? Must we embrace its customs or risk being crushed? Just what is society and whence has it its power? No book brings a more compelling conviction of racial sin than Tawney's "The Acquisitive Society," which every one should read.

Stewardship and Tithing

But, some one may ask by now: Are you talking of stewardship? When we mention stewardship men at once think of tithing. And it must be confessed that the literature on this subject, voluminous if not luminous, has been chiefly concerned with demands for the tithe rather than with a Christian examination of wealth. It may well be that many preachers turn toward this subject mainly because they hope it affords financial deliverance for them. There is an overwhelming temptation to stress the tithe. What tithing has done and is doing all who look can see. A pastor already bearing burdens grievous to be borne, burdens both of the church and of his private life, is likely to welcome tithing as a way of escape from them. But thoughtful men will consider that people must not only put more money into their religion, but they must put more religion into their money. Stewardship is the ethic of the social gospel. To know only the relation of money to people is to know but one-half the facts. We must also know the relation of people to money. "A Man and His Money," (Calkins) is a masterful summary of this relationship. "The Deeper Meaning of Stewardship," (Versteeg) was written to examine the excessive claims for the tithe and to probe the psychological factors involved in the relationship of men to money.

Suggested Plans

So much for the information which preachers ought to get. It behooves each of us to know, and know thoroughly, what both property and personality mean; the relations of money to men and

of men to money. But how shall we put our knowledge into effect? Here no book can guide us, for circumstances alter cases. But a few suggestions that may in turn prove suggestive may be worth our while. There is danger in trying to pack too much into one sermon. We assume, in fact over-assume, the knowledge of our people. Quite likely, of course, there are exceptional people in our pews who have thought the problems through. But it is better to bore them by repeating things they already know than to miss telling the many the great simplicities regarding property and its relation to life. Stewardship is best presented, not in a single sermon, but as an emphasis in a number of them. With the ground thus prepared, a series of sermons on it may well follow, or what is inelegantly called a "stewardship drive" can be put on.

But even with the best of preaching it will be difficult to prevent the drive from becoming a drivel unless we get the people themselves to take part. Here are one or two ways in which this may be done. Get some business men to gather some figures for you. Let them report out in meeting the exact property value of the city where you live. Then let them breathe the breath of imagination into the dead bones of statistics. Let them tell, as nearly as it is possible to determine, what proportion of the realty value goes into the making of character and which into the making of cash? This will give them lots of things to puzzle about. How are they going to tell how much some factory building contributes to life and how much to greed? But they can surely determine where the emphasis lies in all this property. What was the purpose in the minds of those who erected it? To which does the balance incline in the housing situation? Reports such as these, and debates based upon such reports, frequently arouse great interest.

Then one might adopt a hint from psychoanalysis. Let one or two men discuss the motives certain people have in their business careers. Better still, get some honest men to delve down into their own motives. Let them talk, not simply of the vested interest of others, but the *in*vested interests of their own. How do they invest their surplus? For the sake of dividends? Without thought to how they are made? What of absentee ownership? Discussions such as these are calculated to make the sparks fly! The preacher had best be on hand to sit on the safety valve!

Study the Local Situation

In the training of our youth, discussion classes based on some textbook, such as Rauschenbusch's little book, "The Social Principles of Jesus," will prove useful. For more mature minds, however, textbooks have the tendency to hold discussions down rather than to lead them up. Why not choose for them the stewardship of the church? That is as yet the most Christian of organizations. How well has *that* succeeded in practicing stewardship? Now let the discussion wander off into generalities, make the study specific. How has *our local* church practiced stewardship? How has it used its buildings? How has it used its funds? How much has

our membership done to evangelize the race? One pastor gathered statistics for fifty years back. He counted all that had been given into the various treasuries of the church during that time. Suppose, he said to his people, that every working member had earned but $1,000 per year, and had given just five per cent of that into the church. See what would have happened! Over a million dollars would have been given *more* than was given in all. This pastor was not content with charts carefully showing the membership for each year, a conservative estimate of the ratio of the membership which was regularly employed, and what would have been given each year had every employed member given just five per cent of $1,000 into the coffers of the church. His charts also showed what this million dollars might have done in the way of constructing schools, orphanages, hospitals, how many might have been educated into Christian character and for Christian service out of these funds, and last, but not least, how many might have been won to Christ had this money been invested in the home field or abroad. Then, to "rub it in" he showed that a church that gives little money likely gives little life for the Christian cause, for in the fifty years only one young person had gone into distinctly religious work out of all that church!

Work? O, yes, it took a lot of work; but you should have seen the direct results of this indirect approach! For people began to inquire of themselves just how they were measuring up. The simplest knowledge of the power of suggestion will suffice to account for the change in atmosphere such a "stewardship drive" will create in a church and in people.

CONFERENCE ON THE TRAINING OF HOME MISSION LEADERSHIP

The Department of City Work in studying its program for the Council of Cities at Chicago in 1922 found that there would be a number of representatives from the training centers where the Board of Home Missions is cooperating in the training of leadership. Plans were made, therefore, to ask these representatives of educational centers to plan for an additional day, after the close of the Council, for the purpose of studying "A Standard Program of Training for Home Mission Leadership." About ten schools and at least as many missionary centers were represented in this study, and some very fine cooperative thinking resulted. The Department of City Work in laying its plans for the Council in Cleveland, in 1923, believed that this particular piece of work should be continued; therefore, representatives were asked to make their plans for the additional day in Cleveland. Eleven schools and centers were represented in the Cleveland meeting. A number of papers were presented that caused much discussion. An Editorial committee was appointed for the purpose of furnishing material for the Annual Report. Two of the papers have been selected with the request that they be printed. Their selection was due to the fact that they outlined in a very fine way a set of standards for cooperative training, upon which the group agreed as a working basis.

The Editorial Committee made the following recommendations concerning the training of leadership:

1. That provision should be made in the training course for instruction in church organization. The field work of the student should include attendance on monthly Staff meetings of the church where work is being done.
2. That in launching a program, both pastor and student worker should follow a democratic procedure.
3. That more attention should be given to knowledge of the community and of community organization.
4. That diploma be withheld until completion of a year's satisfactory work giving proof of definite skill in application of theory.
5. That job analysis be made for each worker and Staff position.
6. That a questionnaire be sent to workers for information about pastors.

UNIVERSITY COOPERATION IN THE DEVELOPMENT OF ACCEPTABLE TRAINING CENTERS

MARION O. HAWTHORNE

A. *What Constitutes An Acceptable Training Center?*

An *acceptable* training center is not synonymous with an *ideal* training center. It is useless at this time to discuss *ideal* conditions for the training of students for two reasons; *first,* if the objectives of field work stated in this paper are sound, the practical training of students must take place in churches and the average church does not and can not, at present, provide *ideal* conditions for the training of professional workers in the field of religious education; *second,* if students receive their training under conditions so far removed from the *normal* situation found in the average mission church, their training will be sadly handicapped so far as having developed the necesary resourcefulness and skill in meeting practical problems of their subsequent positions is concerned.

For the time being, at least, a compromise between *ideal* and *acceptable* conditions must be effected. But looking to the future, it is to be hoped that churches interested in developing efficient and loyal workers and desiring the help of students in training, will be willing to do all in their power *to raise the present scale of normality,* and thus keep constantly approximating the more nearly ideal conditions under which the training of students can be most effectively carried on.

An acceptable training center is an institution where under right conditions a student in training is able *first,* to render his largest service to the institution and to the community, and *second,* to acquire under adequate supervision the most valuable practical experience in his chosen type of work, involving the close correlation of his academic courses and his field work. An effort is here made to define these *right conditions.*

I. There must be a *common understanding* on the part of the head of the training center (Pastor, Superintendent, Director), the student in training and the school as to the following factors:

1. The objectives of the training program as a whole, in terms of developing intelligent, efficient, resourceful, sympathetic and loyal Christian workers.

2. The meaning and function of the student's field work in terms of

(1) The service rendered by the student to the center and the community.

(2) The practical training and experience gained by the student in meeting the problems of his work in the center.

3. The nature and importance of the student's academic work in terms of

(1) Providing the general academic background for social-religious work.

(2) Providing professional training in social-religious work.

(3) Providing adequate supervision to insure the proper correlation of academic courses and field work.

4. The amount and type of field work required of the student, taking into account his background and previous training, his social qualities and special aptitudes, together with his *vocational interests.*

(1) There should be throughout the training of the student an equal balance between the academic courses and the field work with the closest possible correlation. The number of hours of each required should be determined in the light of all the factors that enter into the local situation.

(2) The student should be safeguarded at every point against being assigned to "odd jobs" that have no *training value,* or to ill-conceived projects which he cannot finish.

5. The common responsibility that the head of the training center, the student and the educational institution bear to the training program as a whole, in order that it may be most successfully executed.

6. The meaning and function of supervision as related to the program of the training center on the one hand and the training of the student on the other.

II. There must be in operation, or in process of development, under *a centralized and recognized system of local control,* a unified program of religious education affording an opportunity for observation and training on the part of the student.

1. The aims must be clearly defined, accepted by the entire staff and function throughout the entire program.

2. The program must provide graded religious instruction, training in graded worship and training in social-recreational activities for the children and youth of the church and community, according to their interests, needs and capacities.

3. The duties of each staff member must be clearly defined in the light of their respective training and ability on the one hand, and the specific tasks on the other. The entire personnel of the institution must be responsible to one centralized authority, with whom the control of the entire institution rests.

4. Regular staff meetings must be held frequently in order that the objectives of the work may be kept clearly and constantly before the members of the staff, and common problems, and policies may be discussed and acted upon.

5. The *mechanical* or *physical* equipment required from a functional standpoint to make the program of the center most effective and the training of the students most satisfactory must be provided.

(1) *Suitable buildings*—properly heated and lighted.

a. Separate rooms for departments.

b. Separate rooms for classes.

c. Library, office, cloak rooms and service facilities.

(2) *Adequate classroom equipment*—desks, chairs, blackboards, maps, charts, pictures.

(3) *Suitable instructional materials*—graded lessons, notebooks, pencils, paper, etc.

(4) *Suitable worship material*—musical instrument, song books.

(5) *Adequate facilities for recreation*—gymnasium suitably equipped.

6. *The amount of time,* properly utilized and distributed among the various phases of the program required to make the program most effective.

(1) The amount of time devoted to activities should be determined on the basis of their relative values.

(2) A definite time schedule should be formulated so as to avoid over-lapping.

7. The *budget and its distribution* must be carefully worked out and agreed upon by all parties concerned.

(1) When a student is employed part time or full time, outside the scholarship plan, he should be paid promptly according to his ability and training.

(2) Before a student is assigned to a center there must be the assurance that sufficient money will be provided for his work.

a. To improve the present physical equipment.
b. To provide the necessary instructional equipment.
c. To provide suitable materials for worship.
d. To provide the necessary facilities for recreation.
e. To make possible an effective program of religious education in all its activities.

B. *To What Extent Can and Should the University Help in the Development of an Acceptable Training Center?*

The training of students for social-religious work is a cooperative enterprise in which the church, the student and the educational institution are equally interested. We have already attempted to define the relation of the church to the enterprise, and shall now undertake a consideration of one phase of the University's relationship to it; namely, its share in the development of an acceptable training center.

It should be said at the outset that the University does not bear any *official* relationship to any church program. It must on all occasions avoid the appearance of superimposing *its* program or *its* policies upon a church.

However, in all matters relating to the welfare of its students, especially in their training for vocational life, whether in the religious or secular field, the University should and does have a definite policy, a definite set of standards, which it is trying to realize. The average University has worked out this policy in the midst of concrete social needs. It has studied the various fields of vocational work in order to determine the *kind* of trained

workers that are needed and it has governed its training accordingly.

At the heart of the training program of the average Christian college today is the *ideal of service,* whether in secular or religious fields. There has never been a time in the history of American higher education, when students and faculty alike have been so impelled by a spirit of service, as at the present time.

This is especially true of the Universities that undertake the training of students for religious work. *The ideal of service is the dynamic element in the training program.* Every course offers and the entire curriculum contributes toward the realization of that ideal in the life of the students and in their subsequent undertakings.

The first great function of the University in relation to the development of an acceptable training center, is to get the church to realize that whatever stand the University may take in the training of students, or whatever demands it may make upon the individual church, *it is all in the interests of that greater ideal.* The effective training of students can take place only when the church and the University share that common ideal, when they respect each other's position, and arrive at a complete understanding and a state of mutual helpfulness in the interests of a common purpose.

It should be recognized by the church that the University has a contribution to make in the development of suitable training centers. It has upon its faculty men and women who have given a life time to study and practice in the field of educational procedure. They understand the sociological, psychological and religious needs of childhood and youth. They have studied the demands of society upon the church and the school. They have actually worked in great laboratories and concrete situations in order to get at the facts of life and to arrive at solutions to problems. They are not the so-called theorists they are often accused of being. They should be given an opportunity to make their full contribution to the church. *The University, through its department of religious education, has a three-fold function to perform in helping to develop acceptable training centers.*

I. The University should be called upon to assist in the formulation of the educational program of the training center, in individual conferences with University faculty members and the head of the training center, with the students in training, in church staff conferences where all vital matters are discussed, policies formulated and programs launched. This type of assistance should take the following directions *in helping.*

1. To define and clarify objectives in terms of the needs of the church and its community.

2. To define functions and relations of staff members.

3. To give expert advice on technical educational problems, such as the selection, evaluation and use of subject matter, method, standards and tests for measuring results.

4. To solve the problems of the physical and instructional equipment found in the average church training center.

5. To correlate and unify the educational program of the center, and to relate it as an integral part of the entire program of the center.

II. In the *kind* of general and professional courses offered students in training the University should render further service in developing acceptable training centers.

1. The courses should serve to orient the student in the field of religious education and to give him a proper perspective concerning his specific task in relation to the program of the training center.

2. Adequate supervision should be provided to correlate the academic courses with the field work so as to secure not only the most satisfactory training of the student, but also his largest usefulness to the training center.

3. The courses should not be expected to meet individually all the practical problems of the center, but rather should they seek to develop within the student a technique of problem-solving, a resourcefulness, that will be effective in meeting the problems of any situation.

4. The course should give the student standards and ideals of achievement and should provide the necessary guidance in achieving them. These standards and ideals should function as the ideals and standards of the training center as well.

5. The courses should constitute a constant source of helpfulness and inspiration to the student.

III. The University renders its largest service to the training center through the kind of supervision it furnishes to the program, and more especially to the work of the students in training. Although the University may bear no official relationship to the church, it should exercise the closest supervision in the centers where its students are receiving their practical training.

1. In serving the training center, supervision exercised by the University has the following functions:

(1) To help to unify and to correlate all the forces at work in the educational program of the center, upon which the success of the program depends.

(2) To help to define and clarify the objectives of the program and to keep them constantly before the workers.

(3) To diagnose difficulties accurately and to prescribe the necessary remedies.

(4) To note progress in the development of the program, the realization of objectives and to detect signs of health as well as disease.

2. Supervision on the part of the University is directed primarily at the work of the students in training and thus has an indirect influence upon the work of the center as a whole. It is exercised in the following directions:

(1) The student's attitude toward his work, the values and objectives toward which he is striving, his understanding of the program as a whole, and his orientation in the field of religious education.

(2) The student's selection, evaluation and use of curriculum-subject matter and activities.

(3) The student's technique and method of handling groups, of teaching, of directing activities.

(4) The student's relations with the other staff members.

(5) The student's skill and resourcefulness in handling pupil problems, discipline, etc.

(6) The general growth in efficiency and usefulness on the part of the student.

3. Supervision is administered by means of

(1) Group conferences with students in training.

(2) Training center conferences.

(3) Individual conferences with students.

(4) Observation and demonstration.

STANDARDIZATION OF TRAINING OF WORKERS IN RELIGIOUS EDUCATION

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The need of standardization of programs for the training of workers in religious education is apparent. In spite of this fact, however, it is quite impossible at the present time to propose a standardized program except on a tentative basis. The standardization of the training of any kind of vocational or professional workers requires that the job also be standardized. At the present time no such basis upon which to proceed exists and it is, therefore, not possible to be dogmatic concerning a program. All that is attempted in this discussion is to call attention to certain facts which must be taken into account and to suggest certain standards for application in program making.

In this conection it seems desirable to call attention to the fact that standards are of two kinds—qualitative and quantitative. At this stage of progress in program making it is not possible to make any exact statement concerning the latter. Flexibility in the application of quantitative standards is absolutely essential. It seems that we can be much more certain with reference to qualitative standards. These determine the quality of the work which we are attempting to do and are fundamental in program making.

I. It is necessary first of all to determine the *aims* or *objectives* which must control in the selection of means to be used in training. In the present relation objectives are of two kinds, namely, personal and professional or vocational. These are not, of course, separate and distinct. The worker and the job cannot be thought of except in terms of unity. The worker as a person possesses certain human characteristics, and the efficiency of the worker in a particular situation contributes two angles from which to regard the entire process of training.

It seems desirable at this stage of our discussion to point out that the educative process is a series of inner changes through which an individual is transformed from what he now is to what we want him to become. This should not on the one hand be confused with the agencies and external conditions which we set up to facilitate and direct the process. On the other hand, the functional relation is obvious between agencies and external conditions, and the process which we desire to facilitate and direct. The needs and capacities of the individual to be educated and what we want him to become, in terms of personal characteristics and vocational efficiency, determine the external conditions which we call mode of procedure or program. No standardization is possible in the absence of full recognition of these functional relationships.

II. Objectives which control in the making of a program must be thought of in terms of *attitudes, knowledge,* and *skills.* Keep-

ing in mind the two angles from which we are to regard the process, what are the attitudes to be developed, knowledge to be gained, and skills to be acquired?

1. It will be convenient in the present treatment to group attitudes under three heads:

(a) First of all one of the results of training should be an attitude of open-mindedness. It too frequently happens that those who have been trained rather specifically for a particular kind of work lack this quality of mind. They are too often inclined to assume that the learning process has been completed and that all they have to do is to apply what has already been learned. This state of mind is apt to be found particularly in the case of those who have had rather meager training. One cause, no doubt, of this attitude, whether the training is meager or otherwise, resides in the type of mind being trained. Some people are inclined to form fixed opinions hastily and to adhere to them with great tenacity. This fact, however, does not in any way relieve a training school of its responsibility. One of the functions of training, whatever may be the type of mind of the student, is to secure an attitude of intelligent open-mindedness. Disposition and ability to learn from experience on the part of trained workers is one of the tests of a successful program of training.

(b) Another attitude which results from training is the social attitude toward work. It is to be assumed, of course, when young people choose religious education as a field of work that they are socially minded. This, however, does not relieve the training school of responsibility for cultivating this attitude and for making it intelligent. A spirit of service is absolutely essential to success and this can be cultivated and made more intelligent by a program of training properly conceived and administered.

(c) We have a right to assume that the worker in the field of religious education will have the Christian attitude toward life. This is so obvious that it scarcely permits of discussion. Nevertheless, it remains true that one of the objectives of a program of training for service should be to enrich, in the largest possible way, the spiritual life of the student; and particularly to cultivate the attitude toward life as exemplified by Jesus. The inclusive objective of religious education is to promote the Kingdom of God. A program for the training of leadership must of necessity place large emphasis upon the Kingdom idea and ideal.

2. One of the purposes of education of any kind is to provide *information*. Vocational education furnishes no exception. After giving full recognition to the place and function of the spirit in Christian service, the fact still remains that the spirit uses in-

telligence more effectively than it does ignorance. Any program of training of workers must be governed by this fact. Knowledge for purposes of the present discussion may be conveniently classed under three heads:

(a) Knowledge preparative to acquiring other knowledge. A program properly conceived recognizes the necessity of providing for a sufficient background required for the more highly specialized courses essential in any type of vocational education. For example, courses in method are not fruitful unless a student has some knowledge of subject matter to be used and a good working knowledge of child psychology.

(b) Knowledge which functions in developing dispositions and developing abilities. The importance of personal qualities has already been stressed. Attitudes, interests, and appreciations must have a foundation in knowledge. A program of training should provide, also, for discovering and developing abilities. Possible points of weakness as well as strength are thus revealed.

(c) Knowledge useful in the control of life's situations. Information concerning the church and its program is essential. Something should be known of its history and enterprizes. Definite information concerning means and methods to be used in actual situations is required.

The above analysis is, of course, not intended to indicate any arbitrary classification. Its purpose, rather, is to make clear certain points of emphasis to be kept in mind in formulating a program.

3. Vocational education can, obviously, have no value unless useful *skills* have been developed. Detailed classification of skills is not possible or desirable in the present discussion. Two general categories will be helpful in making objective clear at this point:

(a) Skills which have to do with technique in directing the educative process. The following constitute examples of the functions of skills:

a. In selecting and organizing subject matter and activities.

b. In discovering and using methods and devices.

c. In testing results.

(b) Skill relating to cooperating with others. Some of these relationships are:

a. Fellow workers directly connected with the project.

b. The church and its activities.

c. The public schools.

d. The home.

(c) Skills in personal relationship which display ability to live effectively.

III. The formulation of the program as already pointed out is determined by both *qualitative* and *quantitative* standard. Some

of the former have been stated above in terms of objectives and constitute criteria in curriculum making. There must also be quantitative standards. The qualitative criteria have to do with the character of subject matter and activities; qualitative ones with amount and distribution. The former are relatively constant, the latter more variable.

1. Broadly speaking, the program consists of two things: *a.* Courses of instruction and *b.* laboratory or field practice.

Both of these are essential in any effective program. At this point the customary, but unfortunate, habit of setting theory and practice over against each other requires consideration. No such separation is necessary or ever possible when both are regarded from the functional standpoint. Content, number, and length of courses are determined on a functional basis. In the same manner must be determined the character and amount of laboratory or field practice. These two phases of training are not set over against each other. On the contrary, they are closely correlated in any program rightly conceived and properly executed. The fundamental question in correlation relates to the qualitative character of both theory and practice—of courses of instruction and field work. Only when this is determined do we have a basis for determining the quantitative amount of these two elements. Both have to be determined by experience.

The work of religious education is comparatively new in its present form. We have had little experience either in making or testing programs. This fact had just as well be faced and reckoned with. Nothing will be gained by assuming that we know more than we do. One of the unfortunate results of this is to substitute mere opinion for knowledge.

It needs to be said before we proceed further, that, because of lack of experience, nothing beyond tentative standardization is possible. But, in the language of Josh Billings, "If we bore in the right place and use the right kind of an auger, we shall finally strike oil."

In this connection attention should be called to the fact that in the field of public education we have been experimenting for more than three quarters of a century. Much has been accomplished by way of standardization and this experience is available for our enlightenment. Standardizing agencies, legal and extra legal, are now established in many states and the requirements of these agencies make clear both qualitative and quantitative criteria. We should not blindly adopt these standards. But we can and should avail ourselves of accumulated experience and make such appropriations and adaptations as will serve our purpose.

IV. The content of courses must be determined by qualitative standards. Attitudes of certain kinds are to be developed, specified types of knowledge secured and specific skills acquired. The *what* must be decided before the *how much*. Quantitative standards determine the *range* and *number* of courses. These are necessarily very flexible and local conditions control their application in a large measure. Two classes of workers must be provided for

—*avocational* and *vocational.* Roughly speaking, the former will be taken care of by undergraduate, the latter by graduate courses. Because of limitation of time, the former will receive only brief treatment.

1. (a) A sufficient background should be required in Biblical literature, the Christian religion, psychology and sociology. Some knowledge of public education is also highly desirable. This should amount to from eighteen to twenty-four semester hours.

   (b) As a foundation for graduate work, it is highly desirable that the student complete an under-graduate major in religious education. This would mean approximately twenty semester hours. Under present conditions, both (a) and (b) cannot be made absolute requirements. Choice will have to be made. A total of approximately thirty semester hours made up of specifications in (a) and (b) should be required.

2. Graduate courses should meet the following *qualitative* standards; Survey of the field of religious education; genetic psychology of religion (childhood and youth); psychology of religion; curriculum; method (general and special); social and recreational leadership; history; principles (unless provided for in other courses), organization and supervision. At least four of these fields should be required, with emphasis upon one of them. Selection should be made on a basis of the student's needs. Quantitatively this should approximate thirty semester hours.

V. Field or laboratory work must first of all be determined on a *qualitative* basis. Its primary purpose is to train the student for future service. This does not mean, of course, that the element of present service is not extremely important. Any practice that is not justified by the service rendered is not fruitful. On the other hand, practice that fails to increase the efficiency of the worker, and which does not have this as its chief purpose, does not belong in a standardized program of training. The implication of this, at least, has been made clear in another paper, and need not be discussed further in the present connection.

(1). The development of skills is by no means the only purpose of field work. *Attitudes* have their source, in part at least, in experience gained in actual situations. Here is where the chief stimulus to service is to be found. The scientific attitude toward facts is best developed in the presence of the facts presented in actual contacts. Here the worker learns that open mindedness is essential in making adaptation of plans to meet requirements of actual situations.

(2). Field work should also constitute a fruitful source of *information.* One learns to do by doing and "learning" is not used here merely in the sense of acquiring skill. Knowledge of children, of social situations, of the organized work of the church, of conditions in the home, and of community life can be had first hand only by actual contact.

One of the most important things one has to learn is *what con-*

ditions are necessary to the success of any kind of social service program. An educational program like any other kind of cooperative enterprise can be carried on successfully only under certain favorable physical and social conditions. One of the functions of field work is to find out what these conditions are and how to secure and maintain them.

(3). The development of *skills* is obviously one of the objectives of field work and both its character and extent are determined by this fact. Here, as elsewhere, the *qualitative* element is primary. What kind of practice is more important than how much, because practice under the inspiration and direction of right ideals is always fruitful. In the absence of such inspiration and direction, it is always harmful and the more of it there is, the worse. It is, therefore, unwise to insist upon practice at all unless it can be carried on under such conditions as to make it fruitful. It need not be said that no quantitative standards whatever can be determined apart from the *qualitative* factors involved. The interests of students are not best served by established rigid quantitative standards. The very purpose of practice may be and is too often defeated by insisting that a fixed proportion of the students' time be devoted to field work whether or no. If field projects were both ready made and rightly made, such requirement might be desirable. Under present conditions fixed requirements make it very difficult to administer a program successfully.

VI. The *time element* cannot, of course, be left out of account in establishing program standards. Here, as elsewhere in quantitative matters, considerable flexibility will have to be provided for. To say that all students should spend precisely the same amount of time is equivalent to saying that they all enter upon their work with the same native ability and preparation. Such, of course, is not the case. It further assumes that all make the same progress under given conditions, which again is not true. Until, however, we discover and use better standards for testing dispositions and abilities of students before they enter upon their training and for testing more accurately the rate of progress, uniformity in amount of time required will have to prevail in a larger measure than it otherwise would.

(1). On a basis of approximately thirty semester hours of class work, supplemented by a sufficient amount of field work, it seems that two academic years should be required. Experience thus far gained indicates that this standard as to amount of time can be accepted at least tentatively. Further, experience may modify this requirement, and we should remain open minded at this point.

(2). *Distribution* of time between academic and field work demands consideration. These are so interdependent that one cannot be considered apart from the other. Further, the value of either depends in a large measure upon the conditions of control under which the work is carried on. It should be said here that the two sets of conditions are not always capable of the same degree of control. Class room conditions are usually more easily

controlled than field conditions. For this reason, if for no other, there must be flexibility of standards used in distribution of time.

Keeping in mind the above considerations, it is probable that the total time should be distributed approximately equally between classroom and field work. But this division should not prevail throughout the two years. During the first year, at least three-fifths of the effort of a student should be devoted to classroom work and the proportion should be larger during the first semester. In the second year, a reversal of this distribution should obtain.

VII. Another factor still remains to be considered, namely, the correlation of academic and field work. If properly correlated, there is a point at which they merge and any exact classification is quite impossible. For example, in a seminar where the problems are all field projects, it is rather difficult to say whether this time spent in the classroom and in preparation therefore should be credited to one or to the other. Fortunately, it is not important whether we can do this or not. The important question is whether the student is receiving larger benefit by the use of this mode of procedure than he could receive by the use of some other. The same thing is true of courses in special method, in case the material comes largely from actual field situations. Other illustrations might be given but will serve the purpose of making clear the difficulty of exact classification.

In any discussion of this process of correlation a difficulty immediately arises out of the fact that the word has two rather distinct meanings—logical and psychological. When used in the former sense it refers to externals which are designed to facilitate and direct the process. We shall use it here in the psychological sense because this is the only fruitful meaning it can have in the present discussion. Our only concern is whether correlation of means actually takes place in the mind and life of the student.

A further preliminary statement should be made. The problem is not one of correlating theory and practice. The task is rather one of unifying experiences wherever they may be gained. This is true whether experience is thought of in terms of ideals developed, knowledge secured, or skills acquired. This point of view gives us a basis for discussing correlation from the standpoint of the functions of both classroom and field work.

(1). Courses of instruction and laboratory practice have certain common contributions to make. As pointed out above, the former does not merely supply theories or the latter merely afford opportunity for their application. Unless we are willing to place all present educational procedure in the discard, we shall have to agree that knowledge—not of theories alone, but of facts—can be acquired in the classroom. We are not in all cases compelled to get our facts first hand. It is also possible in some degree to evaluate facts without having actual contact with the situations out of which they have arisen. Even in the case of skills, there are certain kinds which can be acquired through classroom procedure. For example, skill in thinking—of seeing and evaluating relations—can be thus acquired. Ideals both personal and profes-

sional can certainly be cultivated by acquiring a knowledge of the standards of living and working which have controlled the lives and service of others. These are given merely as examples.

The function of field work is not confined to the development of skills. It is possible to discover principles at first hand in a concrete situation. Without further elaboration, let it be said that the laboratory is a place to learn facts, as well as to make application of facts already learned. It affords opportunity to discover technic as well as to apply it. Correlation here is a matter of seeing to it that the unity of the work is secured on the basis of the common elements involved in classroom and field work.

(2). Differentiated elements exist not so much on a basis of difference in kind as in degree or emphasis, although there are certain points at which differences exist in kind. For example, historical background must be secured in the classroom or library—it cannot be acquired in the laboratory. Certain knowledge, also, of recent and contemporary practice is secured through familiarity with books and current literature. Again the classroom and library furnishes opportunity to acquire a knowledge of principles which have been formulated by others on a basis of wide observation and experience. In short, it is the peculiar function of the so-called academic program to give opportunity for becoming familiar with experience accumulated by others through study, observation, and practice.

Turning to the so-called practice side, we find certain functions peculiar to it. Here one learns how to extract experience from a concrete situation. Adaptation of means to ends is called for. Modification of plans previously formulated is frequently required. Here one acquires the "feel of things" so to speak. Practice as well as classroom experience has its peculiar functions. Nothing can take the place of field work in providing opportunity for practice under the inspiration and guidance of proper ideals.

(3). It should be said finally that correlation cannot be secured in the absence of proper supervision. This statement does not refer to field work alone. Classroom work and field practice must be unified, correlated, and, taken together, made to serve as means in realizing the several objectives set up for the program. It is the inclusive function of supervision to secure the largest possible contribution from each of the two chief means of training and to help the student to make effective the experiences thus acquired.

I. COMMITTEE ON GOODWILL INDUSTRIES

The Goodwill Industries is a spiritual agency organized for the regeneration of Church forsaken and spiritually impoverished communities.

It is a God ordained and God honored institution especially designed and equipped to do this work.

It is an efficient instrument, proven by the stress and strain of practical tests in a period of social revolution.

It is the Churches' laboratory demonstrating its ability to settle the social and industrial difficulties of the day by Christian Goodwill.

The economically inefficient are provided opportunities for and encouragement in self-help, which, in the atmosphere of the Goodwill Industries, develops the spiritual qualities of self-reliance, self-restraint and self-respect.

The Goodwill Industries exist not only to express Goodwill in their industries but in a practical way to witness for the Church that the chief purpose of all industry from the Christian standpoint is "the service of humanity" rather than profit.

A resolution passed at the Annual Meeting of the Bureau of Goodwill Industries, Cleveland, Ohio, February 20, 1923:

"We believe the Goodwill Industries should be city-wide and interdenominational in their organization. We therefore recommend that other denominations share with us responsibility on our Boards of Directors. We will not organize in cities or boroughs where other evangelical denominations are carrying on a wholesome work, with full cooperation, emphasizing our idealism and work for the handicapped. In those places we recommend Methodist cooperation under other denominational leadership. We likewise expect the same courtesy and cooperation in those cities where we are operating."

II. COMMITTEE ON ACTIVITIES, STAFF AND EQUIPMENT

We, the Committee on Activities, Staff and Equipment, make the following general recommendations covering the activities, staff and equipment of the modern church:

1. *Survey.* In too large a measure the Church of today is governed by the blessed trinity of chance, accident and mistake. Building upon unconfirmed belief has been her most costly error. In other realms whim and caprice have been replaced by scientific and accurate surveys. The Church, too, must accept this method if she would have the largest measure of success. The A. B. C. of her task is thoroughly to examine herself and the community

in which she works. The discovery of the largest number of facts concerning the Church and the community is fundamental to the formation of a program.

2. *Program and Purpose Growing Out of Survey of Community.* The purpose of any church, whatever its location, is the carrying to every individual in its community first, and then to the uttermost part of the earth, the full gospel of Jesus Christ, for body, mind and spirit, the keeping safe and saving of the whole life of every soul whatever its race or condition. With this purpose and having completed a survey of the community and possible constituency of the church in question, a program should be set up to meet such possible constituents on the basis of mutual interest. Such activities, organizations and services should be introduced as meet the needs of the situation, furnishing contacts for the Christianization of their every interest. With purpose and program in mind the adaptation or building anew of equipment can be taken up intelligently. The structure should be built adequately to house the program, not a building constructed, and then an attempt made to fill it with activities.

3. *Staff.* Every properly organized church should have a staff of workers with special training for particular types of service and with clear appreciation of the high values served by and the main purpose of the whole program. The personnel of the staff should be such as required to serve the needs of the community in Christian method and spirit. While varying with different fields, generally speaking, the staff will be pastor, director of religious education, leaders in work with young people and children, parish visitors, office secretaries and others as needed for specialized work.

4. *Cooperation.* That we ask the Committee on Social and Religious Surveys to make for us a study of the various types of churches demanded by the modern American city; then upon the basis of this study to make a thorough-going, constructive statement of the field, program, building staff and equipment for each type: that the Council of Cities offer through its Committee of Activities, Staff and Equipment such cooperation as may be necessary to further these studies.

5. That the Council of Cities raise a standing committee on Activities, Staff and Equipment.

Rev. George L. Nuckolls, New York City, New York.
Miss Mary E. Samson, Philadelphia, Pennsylvania.
Rev. Ralph E. Diffendorfer, Chicago, Illinois.
Rev. Frank O. Beck, Evanston, Illinois.
Mr. O. J. Bowman, Toledo, Ohio.
Rev. William S. Mitchell, Philadelphia, Pennsylvania.
Rev. G. Bromley Oxnam, Los Angeles, California.
Rev. W. I. Shattuck, Forest Hills, Massachusetts.
Rev. C. C. Webber, Denver, Colorado.
Rev. Henry S. French, Philadelphia, Pennsylvania.
Rev. Fred W. Church, Binghamton, New York.

Committee.

III. COMMITTEE ON WORK AMONG FOREIGN-SPEAKING GROUPS

The Nineteenth Century saw the rise and development of the Spirit of Missions, and the extension of the Christian gospel to the ends of the earth. The beginning of the Twentieth Century has been marked by an intensification of the Social responsibility of the church. In no other field are these two emphases better blended than in the attempt of the church to reach the foreign-speaking peoples in our communities. To those who are actively engaged in this phase of the church's work, there is a profound satisfaction for the present interest in this, the great task and opportunity of American Protestantism.

Accordingly, the workers among foreign-speaking groups, in attendance upon the Council of Cities of the Methodist Episcopal Church, in the City of Cleveland, Ohio, February 20-22, 1923, submit the following declaration as the result of their conferences and discussions:

I

Leadership

In no phase of the work of the church is leadership a more important element than with us. Without a leadership which can successfully bring the American-Christian ideal to the foreign-speaking groups, there is little hope of success. The impetus of the group will not guarantee success. Wise leadership alone will bring it. Because of this we feel that the enlistment and training of leadership in this work is of utmost necessity. Therefore, we urge that the following recommendations be put into force:

(1). That all of our church leaders, both ministerial and lay, be watchful for those young people whom they might persuade to devote their lives to the service of the Church in foreign-speaking communities.

(2). That adequate means be provided by our Church, by special centers of training, by rendering assistance in securing training, and otherwise, for the creation of this trained leadership.

(3). That bi-lingual leadership be recognized wherever it may be discovered, and used to the fullest extent in the reaching of the language groups out of which such leadership may arise.

(4). That the broadest spirit of comity and helpfulness be practiced throughout our denomination in the securing and in the location of this leadership in the fields of greatest usefulness and possibility.

II

Approaches

A human approach to our task is essential. Programs drawn without reference to the physical and mental environment of those to whom we would minister, are doomed to failure, and ought to

fail. Because of this humanness, great latitude needs to be given for variation in the programs in our several fields. Without attempting to set forth a program of details, we earnestly and seriously call attention to certain principles which should be taken into consideration as we face our tasks:

(1). No discouragement of the use of the mother tongue of any group should be countenanced, when the probabilities of greater and higher success might attend such a use.

(2). The social, political and psychological background of the groups with which we work should be thoroughly and sympathetically regarded in the building of a program.

(3). The fullest ministry should take into account the social and economic conditions of the people of our communities, with the view of social betterment.

(4). By all-inclusive programs, and by proper approaches, the inherent solidarity of the family should be sustained in their new religious environment.

(5). Such latitude of religious expression should be allowed, and provided for, as will enable those who have broken with their previous religious connections to realize to the highest degree their moral and spiritual ideals.

III

Attitudes

For many years to come, the American churches of our communities will be obliged to be of considerable assistance in the support of our foreign language work, both as respects financial and personal elements. Without under-estimating what has already been done, and the present interest of the American church in the task, we desire to sound a word of caution regarding an attitude of approach which might be disastrous to the ultimate success of the work undertaken.

There is a possibility of transferring into the church the spirit of condescension, so evident in the work of certain well-meaning groups who set out to do welfare work. This spirit is begotten of false conceptions of the worth of those who have come to us from other lands. Varying standards of living, enforced economic conditions, and many other things have touched their lives. But within, the sparks of real manhood and womanhood still burn, ready to respond to that spirit of fraternity which we might exemplify toward them. Condescension is both un-Christian and unsocial, and upon it can be built no permanent gains. Equally at fault is the spirit of patronage. Any degree of giving which tends to pauperize and any degree of assistance which tends to stultify, will defeat the ultimate purpose of our work. Without expressing undue anxiety for the establishment of a self-supporting work, we should make it our fixed policy to thrust back upon the people reached as large a share of responsibility for the maintenance of their own work as they are capable of bearing.

IV

Literature

With the growth of work among our foreign-speaking groups, the need for the printed page has grown correspondingly. To meet this need our Church, in cooperation with other Protestant denominations, has entered into the field of production. We recommend and urge the use of the literature prepared by our Committee of Six on Foreign Language Literature. And we further call upon our workers in the field to give the highest sort of cooperation to this, our denominational committee, in its endeavors to create a literature which will carry our essential message to the groups whom we would reach.

Respectfully submitted, Findings Committee

FRED W. CHURCH, Chairman.
G. NESI, Secretary.

IV-A. COMMITTEE ON EVANGELISM

Recognizing the rich opportunities now facing our city churches, we are convinced that the supreme effort of the next Church Year should be centered on all kinds of evangelism. The vast extensive programs under the Centenary has made possible and even necessary an intensive campaign for the winning of men to the Christian life and service. Let our slogan be, "To reach the last person for whom we are evangelistically responsible."

Preparation

1. *The Workers.* A happy, passionate, triumphant evangelism can come to our city churches only as the people rethink the great Christian truths. A first-hand knowledge and real mental grasp of the true evangel is absolutely necessary as a basis for impelling conviction and lasting inspiration in evangelistic work. Others do not win a personal experience of the living Christ from those who merely repeat ancient phrases and mechanically practice religious customs. There is strong need for a rebirth of vital Christian truth in the thinking of our church-people as a preparation for personal evangelism. Weeks of information by instructive preaching, literature and study classes are required for cultivating the roots of religion in the members themselves, if they are to become fruit-bearing branches.

2. *The List of Prospects.* Only a genuine study of conditions and survey of the Church field will bring us into active touch with

the men, women and children for whom we are responsible. Haphazard methods miss many of the best prospects. Actual lists are essential to thorough, definite work.

Methods

1. *Personal Evangelism.* Groups of workers are to be given definite assignments and from these workers definite reports are to be received at stated times. Given an awakened thought-life and definite tasks to perform, any personal worker will gain in confidence and passion for the work. This is the fundamental method of Jesus and should be used by His Church the whole year through. It always wins.

2. *Public Evangelism.* Sunday and church night services and special Church days provide a continuous opportunity for evangelistic effort. But these services call for something much more alive than the smug repetition of time-worn sentences, formal Church practices, and the routine of regular worship. If evangelism is to win in the public service, pastor and people must put the passion and meanings of God into every part of the service of worship.

3. *Educational Evangelism.* Youth provides a field of evangelism which is ever whitening to the harvest. Personal contacts, training classes and pastoral leadership can win our young people to sane and potent decision. Neglect to do this is tragic. Too many of our young men and young women lack adequate knowledge of the simplest truths of our religion for the moral and spiritual struggle.

4. *The Lenten Season.* No city church can afford to miss the cumulative opportunity which the Lenten Season provides. The whole evangelistic purpose of the church should aim to produce a climax of evangelism along all lines at the Easter Season. A period of special meetings for the church or community will usually hold the united attention of the people to these matters of first importance.

5. *Special Efforts.* Big opportunities for evangelistic effort are presented through community campaigns of special meetings, religious education and industrial evangelism. Such movements as Win-My-Chum week, efforts on behalf of foreign-speaking peoples, and the recovery of lapsed members of the church furnish a valuable basis of effective endeavor.

Conservation of Evangelistic Results

The easy relapse of the whole church after special efforts is a danger that cannot be too carefully avoided. The tendency to close our evangelistic efforts after persons have been won to the Christian life and their names placed on the church roll is common but decidedly disastrous. Spiritual calamities are avoided only by tying people into the thought-life and the work-life of the Church. No church permanently succeeds which fails here. God

save us from a merely statistical evangelism. God save us to a productive, living evangelism.

Rev. Guy H. Black, North East, Pennsylvania.
William S. Mitchell, Philadelphia, Pennsylvania.
Rev. H. J. Burgstahler, Rochester, New York.
Rev. A. J. Croft, Duluth, Minnesota.
Rev. Charles S. Otto, Salem, Massachusetts.
Rev. E. E. Pearce, Cleveland, Ohio.
Rev. Louis C. Wright, Cleveland, Ohio.

Committee.

IV-B. COMMITTEE ON INDUSTRIAL EVANGELISM

Christianity seeks to make the will of God regnant in all the activities of man. God's will, as revealed in Christ, must rule in the individual life, and just as truly in the collective life of man. In the face of unparalleled world crisis, it is imperative that the Church fearlessly face that section of our collective life known as the industrial order and ascertain whether the will of God is enthroned therein. The Church must clearly ascertain likewise, whether the present difficulty arises from the unchristian activities of men within the order, or whether the very industrial system itself is organized upon a basis that largely negatives the endeavors of men who are today sincerely trying to make God's will dominant in the work-life of man.

A frank appraisal of our industrial life reveals that it is organized around an acquisitive principle and based upon a competitive motive. It would appear that an order in which God's will rules would be organized upon a service principle and based on cooperation. Therefore, it is incumbent upon the Church to teach the fundamental social principles of Jesus that reveal God's will for collective activities—to study accurately the violations of these principles and remove them, and seek the reorganization of industry so that these principles may rule.

It is clear that Jesus believed that men and not things are the goal of social living. This teaching calls for a reversal of the dominating idea in industrial practice wherein things are placed before men. Jesus calls upon us to recognize the solidarity of the human family. This automatically rules out the conception that conceives of labor as a commodity or a machine, and at once insists upon a recognition of brotherhood in industrial organization. Jesus also believed in the supremacy of the common good. Industrial history reveals without question the violation of this principle, and the Church must squarely face the question, "Can the common good be made supreme under our present morality of ownership and property concepts?"

It would appear that the Church must teach with increasing

power the stewardship of property and insist that the right of property of Christian use be affirmed, but property used for the purpose of securing power be denied. In this connection the Church should teach that income must be put finally upon the basis of service rendered, and that no man's economic existence should be dependent upon the autocratic control of another. Jesus would guarantee equal rights for all. Modern industrial life has denied to vast numbers the right to be well-born, to have a home, an education or true subsistence. Jesus recognizes that cooperation and not selfish competition is the law of progress. The Church must call for a reorganization of industry so that this principle of progress may be practiced. And, finally, Jesus teaches that love and not force is the social bond.

That God's will as revealed in the teaching of Jesus may rule in industry is the goal of industrial evangelism. It would appear that a new spirit must be generated among men to make possible the rule of these teachings, and also and equally essential that the process of reorganizing industry must be begun at once if this spirit is to live after having been generated. The reorganization of industry, judging from similar reorganizations that have occurred in the religious, intellectual and political realms, calls for the expression of true democracy in industry, since democracy offers the best known method wherein brotherhood may be expressed and cooperation accomplished.

During these crucial days of transition in which the motive and practice of industry is being changed, the Church joyfully recognizes a large and increasing number of employers and also labor organizations who are seeking to introduce the Christian spirit into their dealings with each other and the consuming public. These men are helping to break down the commonly accepted philosophy of modern industry wherein it is thought that selfish desires are the only sufficient motive to drive labor to work and stimulate the development of industry, and wherein service is but incidental. They are breaking down the teaching of economics, statesmen, and educators who have joined hands to proclaim this philosophy.

It should be seen that true motives are vital in leading mankind toward the goal of the Kingdom of God. The Church stands today as the only existing institution organized for the purpose of generating such motives, and we call upon the Church to declare and interpret the Social Creed of the Churches and the General Conference Resolution dealing with the problem.

While the Church must recognize that the Kingdom of God cannot be built upon foundations of economic injustice, it must teach in no uncertain utterance that this entire endeavor is a matter of definite Christian Evangelism. The Church, through Christ, must produce that sense of conviction in the heart of the individual that will result eventually in a change of heart, a new vision of Christ and the social obligations involved in accepting His Lordship in the individual life, and that driving dynamic that sustains in time of temptation, ennobles in times of suffering and sacrifice,

and makes possible a veritable sharing in the Cross of Calvary in order that the world may be redeemed.

Rev. O. W. Auman, Denver, Colorado.
Rev. G. Bromley Oxnam, Los Angeles, California.
Rev. T. J. Pettit, Fort Dodge, Iowa.
Rev. W. J. Jones, Struthers, Ohio.
Mr. A. J. Muste, Katonah, New York.
Mr. James Myers, Wappingers Falls, New York.
Dr. George B. Dean, Philadelphia, Pennsylvania.
Dr. Worth M. Tippy, New York City, New York.
Rev. A. W. Taylor, Indianapolis, Indiana.

Committee.

V. COMMITTEE ON CITY SOCIETIES

1. *A Pamphlet on City Societies.* We recommend the preparation and publication, by the Board of Home Missions and Church Extension of the Methodist Episcopal Church, of a pamphlet on the organization and work of the City Societies. This pamphlet should include, first, the substance of the disciplinary action related to City Societies; second, the recommendations properly edited and arranged, contained in the findings of the City Societies Group at the Council of Cities held in Pittsburgh, Buffalo and Chicago; third, any other recommendations for the organization and work of City Societies which the Department of City Work would deem desirable, and fourth, a list of the names, addresses and officers of existing organized City Societies. Such a pamphlet would be of large use in promoting the organization of new City Societies.

2. *Increased Local Financial Support.* We record our grateful appreciation in behalf of our several cities represented for the greatly increased program of work made possible by the comparatively large appropriations of Centenary funds from the Board of Home Missions and Church Extension of the Methodist Episcopal Church, but we recognize the peril of diminishing activities in collecting funds from our local constituency while depending upon these large resources from the general Church. We direct the serious attention of all our Societies to their responsibility for raising the largest amount possible from their local constituencies.

3. *On Federation and Cooperation With Other Churches.* We again call attention to the provision of the Discipline to the designation of the City Society as the agency of our Church for cooperation and federation with other denominations in the cities. We are gratified at the tendency to organize City Federations of Churches on a basis which makes the respective denominational agencies participate equitably in the business of the Federation. In this work we recommend that the principle of allocating fields of endeavor to the denominational agencies respectively be given

consideration in each case of proposed new work before considering the operation of the same under the auspices of the Federation.

4. *An Example of Democracy.* In these days when we are advocating so strongly the principle of cooperation in industry we call upon our City Societies to carry out to the fullest extent the principles of the democratic and representative character of the organization, giving the fullest publicity to all its transactions.

5. *Relation to Appointed Leadership.* We believe that the custom already adopted by certain of our Bishops of inviting the Secretary of the City Society to become a member of the Cabinet or at least to sit with the Cabinet during the consideration of appointments to city charges receiving missionary support will work for harmony of administration and for the assignment of the best filled leaders to the charges; and we recommend the extension of this plan as far as practicable.

6. *Simplified Administration of Church Extension Grants.* Without diminishing the legal security required by the General Conference for Church Extension grants to properties owned by City Societies, we recommend that serious consideration be given by the Board of Home Missions and Church Extension to the simplification of this administration.

7. *Church Property on the Business Thoroughfare.* We recommend that the development of church properties on important business thoroughfares be made with careful consideration for the advantages of future revenue to be derived from the rental of a part of the space for business or other income-producing purposes.

8. *Auxiliaries.* We commend the plan of creating auxiliaries from among the members of our residential suburban churches which shall be related respectively to down-town and mission churches where this personal interest and service will supplement the service of the local membership in promoting the missionary program of the church.

9. *The Care of the Delinquent and Handicapped.* Probably no class of people is more neglected by Protestantism than the friendless folk who pass through Children's Courts, Courts of Domestic Relations, House of Correction, and Reformatory Schools. We earnestly commend to the leadership of our Church in the cities of America the religious care of these unfortunate young men, young women and children.

10. *The Unchurched Masses.* The responsibility is upon us in overwhelming measure to adapt our methods and present our message in the manner that will reach the unchurched masses of our cities. We believe that every church should have a passion for the religious awakening of every unchurched person dwelling in its immediate neighborhood, no matter what the nationality or present condition in life may be.

11. *Cooperation and Extension.* We believe more than ever in the usefulness of the City Society as the agency of the Church through which the Board of Home Missions and Church Extension may carry forward all of its Home Missionary and Church

Extension enterprises in cities. We are therefore gratified that the number of organized City Societies has grown to one hundred and fifteen, and we commend the formation of new Societies wherever practicable.

12. *Appreciation.* We renew our unqualified appreciation of our able and devoted leader, Dr. Melvin P. Burns, Superintendent of the Department of City Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, whose fair and considerate estimate of each local situation developed through close personal observation has made him the competent arbiter of our whole city problem, and we enthusiastically pledge him our loyal support in winning the cities of America for our Lord Jesus Christ.

Rev. M. L. Robinson, New York, New York.
Rev. W. A. Layton, Brooklyn, New York.
Rev. John S. Rutledge, Cleveland, Ohio.
Rev. A. F. Reimer, Boston, Massachusetts.
Rev. J. St. Clair Neal, Baltimore, Maryland.
Rev. D. L. Marsh, Pittsburgh, Pennsylvania.
Rev. J. E. Martin, Detroit, Michigan.
Rev. John Thompson, Chicago, Illinois.
Rev. John Watchorn, Philadelphia, Pennsylvania.
Committee.

VI. COMMITTEE ON RESOLUTIONS

Your Committee tenders the following resolutions as embodying the sentiments of the Sixth Annual Session of the Council of Cities. Our foreword is that, with lively recollections of the several sessions of the Council, we are persuaded that none of our meetings have exceeded this sixth session in the physical conveniences accorded us by the Forest City of the Western Reserve.

1. We record our gratitude to Bishop William F. Anderson of the Cincinnati Area, to Dr. M. P. Burns, Superintendent of the Department of City Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, and to the program committee for the wisdom, courage, and skill with which they have assembled the program and secured the messengers to instruct and inspire us, making this indeed, a school of methods for realizing the Foursquare City of God.

2. To all who have presented these messages and instructed us, both clergymen and laymen, we are profoundly grateful.

3. The Vision Splendid of God's City, coming down out of Heaven, which Dr. George Elliott the leader of our devotions, brought to us, will long abide. His keen interpretation of scripture and his prayers have strengthened us for our work.

4. For the manifestly growing hope and conviction that the Gospel of Jesus can be applied to correct all the ills in our social, civil, and industrial life; and for the reports of visions realized by men

in different fields of the Church, we are grateful to our fellow-workers and to Almighty God, and we pledge ourselves to the interpretation we have here received of the attitude and emphasis of the Church, to all to whom we minister in the name of Christ.

5. To the Methodist Church Union of Cleveland, whose guests we are; to Dr. Isaac E. Miller, Superintendent of the Cleveland District, and his Entertainment Committee for anticipating our physical comforts, and for providing the bountiful banquet; to Mr. Glenn Frank, editor of the "Century," for his inspiring address; to the management of the Hotel Winton, our headquarters, for their liberal courtesies; to the Press of the City of Cleveland for unusually faithful and comprehensive reports of our meetings and discussions; to the Minnesota Male Quartet, for their delightful music; and to all who have contributed to the success of our sessions in Cleveland, we extend our heartfelt gratitude.

J. St. Clair Neal, Chairman, Baltimore, Maryland.
A. F. Reimer, Secretary, Boston, Massachusetts.
C. A. Richardson, Sacramento, California.
W. G. Seaman, Gary, Indiana.
George G. Vogel, Newark, New Jersey.

Committee.

PROCEEDINGS OF THE SIXTH ANNUAL MEETING OF THE COUNCIL OF CITIES OF THE METHODIST EPISCOPAL CHURCH, CLEVELAND, OHIO, FEBRUARY 20-23, 1923

TUESDAY, FEBRUARY 20

Morning Session

The Sixth Annual Meeting of the Council of Cities of the Methodist Episcopal Church was opened at 9 A. M., Dr. M. P. Burns, Superintendent of the Department of City Work of the Board of Home Missions, presiding.

"Faith of our fathers" was sung and Dr. George Elliott, Editor of the Methodist Review, delivered the devotional address.

Mr. Harold S. Buttenheim, Editor *The American City*, spoke on "Tendencies in American City Life." A discussion followed, in which W. S. Mitchell, of Philadelphia, Pennsylvania; F. O. Beck, of Evanston, Illinois; A. F. Reimer, of Boston, Massachusetts; and C. E. Scudder, of Paterson, New Jersey, participated.

J. M. Versteeg, of Jersey City, New Jersey, was elected Secretary and R. B. Kester, of Minneapolis, Minnesota, Assistant Secretary.

A selection was rendered by the Minnesota Quartette: F. Frankson, J. W. Holland, W. Sainsbury, R. L. Smith.

R. W. Sockman, of New York, New York, spoke on "The Civic Urban Mind" (The Civic Body); and E. F. Tittle, of Evanston, Illinois, spoke on "What Should Be the Response of the Church to This Challenge." The Discussion which followed was participated in by H. J. Burgsthaler, Rochester, New York; F. W. Adams, Springfield, Massachusetts; I. C. McCormack, Newark, Ohio; J. W. Langdale, Brooklyn, New York; C. W. Brashares, Dayton, Ohio.

The quartette sang and the benediction was pronounced by H. E. Milnes, Oakland, California.

During the luncheon, Guy H. Black, of Chicago, Illinois, spoke on "Personal Evangelism."

Afternoon Session

"What a Friend we have in Jesus" was sung and Dr. Elliott led in the devotions. The quartette sang.

J. E. Crowther, of Philadelphia, Pennsylvania, addressed the Council on "The Leisure Time of the City"; and L. C. Wright,

of Cleveland, Ohio, spoke on "Motion Picture Ideals." In the discussion following J. Lane Miller, of Brooklyn, New York; J. H. Macdonald, of Jersey City, New Jersey, took part.

The following were appointed as the Committee on Resolutions: J. St. Claire Neale, Baltimore, Maryland; A. F. Reimer, Boston, Massachusetts; G. G. Vogel, Jersey City, New Jersey; C. A. Richardson, Sacramento, California; W. G. Seaman, Gary, Indiana.

The quartette presented a patriotic musical drama.

An address on "Public Opinion" was delivered by J. Stitt Wilson.

After a number by the quartette, D. L. Marsh, Pittsburgh, Pennsylvania, led in prayer and pronounced the benediction.

Evening Session

After the singing of "In the cross of Christ I glory," Dr. Elliott conducted the devotions.

"City Surveys" were discussed by F. W. Adams, Springfield, Massachusetts, and G. L. Nuckolls, Denver, Colorado.

The benediction was pronounced by J. E. Crowther, Philadelphia, Pennsylvania.

WEDNESDAY, FEBRUARY 21

Morning Session

The session was opened with the singing of "O for a thousand tongues." Devotions were conducted by Dr. Elliott. The quartette sang.

The discussions of the immigrant group was participated in by E. J. Helms, who set forth "The Goodwill Industries"; and Kenneth D. Miller, who spoke to "The Human Approach to the Immigrant." Illustrations of approaches to the immigrant group were offered by Fred W. Church, of Binghamton, New York; and Paul DuBois, of New York, New York; Carl D. Gage, of Chicago, Illinois; W. I. Shattuck, of Boston, Massachusetts.

Bishop Thomas Nicholson was introduced and conducted the further discussion of this question. He was followed by C. A. Richardson, of Sacramento, California; W. M. Clark, of Chicago, Illinois; Frank Arter, of Cleveland, Ohio; and E. R. Slutz, of Cleveland, Ohio; G. G. Vogel, Jersey City, New Jersey.

The Address, "The Making of a Great Race," was delivered by E. A. Steiner, of Grinnell, Iowa.

"America" was sung and the benediction pronounced by Bishop Nicholson.

At the luncheon, J. Stitt Wilson presented "The Economic Urge of the Ten Year Preview."

Afternoon Session

"Saviour, like a shepherd lead us," was sung and Dr. Elliott conducted the devotions.

Bishop F. J. McConnell presided. Albert F. Coyle, Editor *Journal of National Brotherhood of Locomotive Engineers,* spoke on "What Labor Thinks of the Church." Edmund L. Chaffee, of New York, New York, spoke on "What the Church Has Attempted to Do to Meet This Situation." A discussion followed in which Oxnam, Los Angeles, California; A. A. Heist, Aberdeen, Washington; J. H. Macdonald, Jersey City, New Jersey; C. C. Weber, Uniontown, Pennsylvania; A. E. Craig, Evansville, Indiana; F. R. Bailey, Baltimore, Maryland; C. V. Howells, New York, New York; and G. S. Lackland, Denver, Colorado, took part.

The bishop closed the discussion.

The quartette rendered "The Wayside Cross" and the benediction was pronounced.

Evening Session

After the singing of "What a friend we have in Jesus," Dr. Elliott spoke and the the quartette sang. G. B. Dean presided and Bishop McConnell spoke to the theme "The Christian City." The benediction was pronounced by Dr. J. B. Trimble, of Sioux City, Iowa.

THURSDAY, FEBRUARY 22

Morning Session

J. Lincoln Hall, of Philadelphia, Pennsylvania, led in the singing of "How Firm a Foundation" and Dr. Elliott conducted the devotions.

D. L. Marsh, of Pittsburgh, Pennsylvania, presided.

The address, "Christianizing Society by Socializing Christianity," was delivered by Dr. M. P. Burns, Superintendent of the Department of City Work of the Board of Home Missions and Church Extension.

The following resolution was offered:

Whereas, other countries in the world war have granted pardon to political offenders, be it resolved by the Council of Cities of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, composed of 400 pastors and laymen representing the city churches of Methodism, that we communicate to the President and the Attorney General of the United States our profound conviction that immediate amnesty should be granted all so-called political prisoners.

J. M. Versteeg.
G. G. Vogel.
S. W. Corcoran.
J. H. MacDonald.
G. B. Dean.
F. O. Beck.
T. T. Crawford.

This was adopted. On motion of G. G. Vogel, the amnesty resolution was reconsidered, and on motion of John Thompson of Chicago, Illinois, it was referred to a committee composed of G. G. Vogel, G. B. Dean, J. E. Crowther, George Elliot and W. H. Wehrly.

On motion, it was ordered that the address of Dr. Burns be printed in the Advocates.

John Thompson spoke on "City Societies as an Evangelistic Agency." The quartette sang. The following telegram was received from Bishop Anderson:

Cincinnati, Ohio, February 21, 1923.

The Council of Cities, Winton Hotel, Cleveland, Ohio:

Heartiest greetings to Council of Cities—Nothing but a most important and imperative engagement of a year's standing could prevent my presence at so important a meeting in the chief city of this area. May Heaven's choicest blessings attend the Council.

William F. Anderson.

I. E. Miller spoke on "The Organized City Society as an Agency in Smaller Cities."

On motion of Mr. John S. Barker, of Washington, District of Columbia, the Council sang "America" in memory of George Washington.

W. T. Hall, of Pittsburgh, Pennsylvania, pronounced the benediction.

Afternoon Session

The first half hour of the session was given to a musical program by the Minnesota Preachers' Quartette.

Dr. William P. Shriver of the Presbyterian Board of Home Missions spoke briefly.

The committee to which the resolution on Amnesty had been referred reported as follows:

Whereas, other countries in the world war have granted pardon to political offenders and

Whereas, this country has long been regarded the home of freedom of speech and press, and

Whereas, there are now in our prisons those who violated the censorship created to meet war conditions; therefore be it

Resolved, by the Council of Cities of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, composed of 400 pastors and laymen from city churches and city societies of Methodism, that we communicate to the President and Attorney General of the United States our profound conviction that the best interest of democracy will be served by granting amnesty to such political prisoners.

This was adopted.

M. L. Robinson, of New York, New York, spoke on "Principles and Plans for Successful City Society Administration."

D. L. Marsh spoke on "Meeting the Challenge of the City Through the City Society as the Organized Agency."

The report of the Findings Committee of the Goodwill Industries Group was adopted. (See report.)

A. F. Reimer reported for the Committee on Resolutions and the report was adopted.

The closing moments of the Council were spent in devotions, conducted by Dr. Elliott.

JOHN M. VERSTEEG, Secretary.

ROLL OF THOSE PRESENT

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Spargo, Rev. John L., Pastor Highlands Methodist Episcopal Church, 3920 West 32nd Street, Denver, Colorado.
Spaulding, Rev. Charles Edward, District Superintendent, 15 Berwick Street, Worcester, Massachusetts.

Speer, Rev. Wm. W., Superintendent Italian Mission, 3603 Lipan Street, Denver, Colorado.
Stacey, Rev. Fred W., Pastor St. James Methodist Episcopal Church, 1981 Madison Avenue, New York City, New York.
Stamm, Rev. J. F., 7948 Hope Avenue, Cleveland, Ohio.
Stedman, Rev. C. E., 217 Court Street, Flint, Michigan.
Steele, Rev. Otto Scott, New Concord, Ohio.
Steiner, Professor Edward A., Grinnell College, Grinnell, Iowa.
Stevens, Rev. Lloyd P., Springfield Avenue Methodist Episcopal Church, 5816 Springfield Avenue, Philadelphia, Pennsylvania.
Stewart, Rev. Carroll, R. D. No. 1, Youngstown, Ohio.
Stone, Rev. Fred D., District Superintendent, 58 East Washington Street, Chicago, Illinois.
Stout, Professor John E., Northwestern University Department Religious Education, Evanston, Illinois.
Stowell, Rev. Jay S., Department of Publicity Commission on Conservation and Advance, 740 Rush Street, Chicago, Illinois.
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Swartz, Rev. Benton S., D. R. E. Central Park Methodist Episcopal Church, 1807 Hertel Avenue, Buffalo, New York.
Swift, Rev. A. L., Union Theological Seminary, Broadway at 120th Street, New York City, New York.

T

Taylor, Rev. O. W., Pastor First Methodist Episcopal Church, 1145 Rutledge Street, Madison, Wisconsin.
Tetirick, Rev. Guy C., Pastor First Methodist Episcopal Church, 420 S. Francis Street, Picher, Oklahoma.
Thomison, Rev. Howard, District Superintendent, 816 C Avenue, Lawton, Oklahoma.
Thompson, Rev. John, Corresponding Secretary Chicago Home Missionary and Church Extension Society, 58 East Washington Street, Chicago, Illinois.
Thorpe, Mr. George E., Montgomery Avenue and Fayette Streets, Syracuse, New York.
Tippett, Rev. Donald H., Pastor Christ Methodist Episcopal Church, 2216 Ogden Street, Denver, Colorado.
Tittle, Rev. Ernest F., Pastor First Methodist Episcopal Church, Evanston, Illinois.
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Turner, Rev. Virgil E., Bay Village, Ohio.

V

Vereide, Rev. Abraham, District Superintendent, Pastor First Methodist Episcopal Church and Superintendent Goodwill Industries, 1916 Franklin Place, Seattle, Washington.
Versteeg, Rev. J. M., Pastor West Side Methodist Episcopal Church, 427 West Side Avenue, Jersey City, New Jersey.
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W

Walker, Rev. Quinton, First Methodist Episcopal Church, Battle Creek, Michigan.
Ward, Mr. Fred, President Goodwill Industries, Box 15, Route 1, Duluth, Minnesota.
Watchorn, Rev. John, Pastor Haws Avenue Methodist Episcopal Church, 565 Haws Avenue, Norristown, Pennsylvania.
Warren, Rev. E. J., District Superintendent, 101 Josephine Avenue, Detroit, Michigan.

Weaver, Rev. E. S., District Superintendent, 415-16 Nicholas Building, Toledo, Ohio.
Webb, Rev. J. Allan, 2118 Savannah Avenue, St. Joseph, Missouri.
Webber, Rev. Charles C., Superintendent of Coke Mission, 58 Mullen Street, Uniontown, Pennsylvania.
Wehrly, Rev. W. H., District Superintendent, 420 Plum Street, Cincinnati, Ohio.
Weiler, Rev. Wm., 1310 Race Street, Cincinnati, Ohio.
Wells, Rev. Z. W., Pastor Wesley Methodist Episcopal Church, 314 S. Jackson Street, Wilmington, Delaware.
West, Rev. Victor, Pastor Walnut Hill Methodist Episcopal Church, 4037 Charles Street, Omaha, Nebraska.
Whear, Rev. Wm. N., Pastor Centenary Methodist Episcopal Church, 93 Sheffield Street, Hammond, Indiana.
Wiant, Rev. Stanley W., Assistant Editor Western Christian Advocate, 420 Plum Street, Cincinnati, Ohio.
Wilkinson, Rev. H. S., Pastor Grace Methodist Episcopal Church, 415 N. 27th Street, Lincoln, Nebraska.
Willcox, Mr. J. W., Business Manager Goodwill Industries, 1019 South 11th Street, Philadelphia, Pennsylvania.
Williamson, Rev. A. G., 318 East 9th Street, Shawnee, Oklahoma.
Wilson, Mr. J. Stitt, Head of Ridge Road, Berkeley, California.
Wolcott, Rev. G. H., 122 E. Harrison Street, Maumee, Ohio.
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Wood, Rev. R. L., Raspeburg Station, Baltimore, Maryland.
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Wright, Rev. J. Vernon, 215 N. McKean Street, Butler, Pennsylvania.
Wright, Rev. Louis C., Pastor Epworth-Euclid Methodist Episcopal Church, 2060 E. 55th Street, Cleveland, Ohio.

Y

Yoder, Rev. D. Carl, General Secretary Cleveland Sunday-School Association, 1831 Sheldon Road, E. Cleveland, Ohio.

Z

Zentz, Rev. G. H., 415 Bemidji Avenue, Bemidji, Minnesota.
Zimmerman, Rev. Fred H., First Methodist Episcopal Church, 315 North 12th Street, Pueblo, Colorado.

LIST OF CITY SOCIETIES—1923

Akron, Ohio.—Methodist Social Union and Church Extension Society, District Superintendent, Rev. J. S. Secrist, 101 South Balch Street, Akron, Ohio; Executive Secretary, —— ——; President, Mr. E. H. Clinedinst, 703 Second National Bank Building, Akron, Ohio; Secretary, Mr. R. W. Johns, 1186 Manchester Road, Akron, Ohio; Treasurer, Mr. E. L. Pollock, 1084 Jefferson Avenue, Akron, Ohio.

Altoona, Pennsylvania.—Altoona City Evangelization Society, District Superintendent, Rev. Emory M. Stevens, 801 Lexington Avenue, Altoona, Pennsylvania; Executive Secretary, —— ——; President, Rev. Emory M. Stevens; Secretary, D. E. Banks, Juniata, Pennsylvania; Treasurer, H. A. Hutchinson, 2600 Broad Street, Altoona, Pennsylvania.

Auburn, New York.—Methodist Union of Auburn, District Superintendent, Rev. Victor S. Britten, 229 Clarendon Street, Syracuse, New York; Executive Secretary, —— ——; President, H. A. Sherman, 39 Franklin Street, Auburn, New York; Secretary, —— ——; Treasurer, Benjamin Hutchinson, 103 North Division Street, Auburn, New York.

Baltimore, Maryland.—Baltimore City Missionary and Church Extension Society, District Superintendent, Rev. D. S. Colt, 24 East 25th Street, Baltimore, Maryland; Rev. F. B. Bayley, 506 Evesham Avenue, Baltimore, Maryland; Rev. J. M. Gillum, 3111 Waldheim Avenue, Baltimore, Maryland; Executive Secretary, Rev. J. St. Clair Neal, 410 North Eutaw Street, Baltimore, Maryland; President, Mr. Louis Moller, 111 Light Street, Baltimore, Maryland; Secretary, Rev. Wm. Winks, 301 Professional Building, Baltimore, Maryland; Treasurer, Mr. Charles K. Abrams, 703 American Building, Baltimore, Maryland.

Binghamton, New York.—The Methodist Episcopal Church Union of Binghamton, New York, District Superintendent, Rev. George H. Connell; Executive Secretary, —— ——; President, —— ——; Secretary, Mr. Harry E. Perkins, Second Mutual Building, Binghamton, New York; Treasurer, Mr. Frank E. Eisele, 196 Robinson Street, Binghamton, New York.

Birmingham, Alabama.—Home Missionary and Church Extension Society for Birmingham; District Superintendent, Rev. W. I. Powell, 219 South 57th Street, Birmingham, Alabama; Executive Secretary, —— ——; President, A. D. Peck, care of Southern Coupon Company, Birmingham, Alabama; Secretary, D. R. Searles, American Trust Building, Birmingham, Alabama; Treasurer, W. H. Franke, Route 4, Birmingham, Alabama.

Boston, Massachusetts.—Boston Missionary and Church Extension Society of the Methodist Episcopal Church, District Superintendents, Rev. Joseph M. Shepler, 38 Washington Park, Newtonville, Massachusetts; Rev. James E. Coons, 65 Beltram Street, Malden, Massachusetts; Executive Secretary, Rev. A. F. Reimer, 581 Boylston Street, Boston, Massachusetts; President, Mr. Everett O. Fisk, 135 Wintrop Road Brookline, Massachusetts; Secretary, Rev. Henry L. Wriston, 581 Boylston Street. Boston, Massachusetts; Treasurer, Mr. G. H. J. Kimball, 137 Milk Street, Boston, Massachusetts.

Brooklyn, New York.—The Brooklyn and Long Island Church Society of the Methodist Episcopal Church; District Superintendents, Rev. A. S. Davison, 137 Hicks Street, Brooklyn, New York; Rev. A. S. Kavanagh, 352 Clinton Street, Brooklyn, New York; Executive Secretary, Rev. Wm. A. Layton, 47 Brevoort Place, Brooklyn, New York; President, Mr. Joseph B. Morrell, 39 and 41 Water Street, New York City, New York; Secretary, Mr. Francis H. Taft, 246 Lafayette Avenue, Brooklyn, New York; Treasurer, Mr. H. P. Schoenberner, Nassau National Bank, 50 Court Street, Brooklyn, New York.

Buffalo, New York.—Methodist Episcopal Union of the City of

Buffalo, New York, District Superintendent, Rev. C. X. Hutchinson, 449 Auburn Avenue, Buffalo, New York; Executive Secretary, —— ——; President, Mr. George M. Eiss, 235 Morris Avenue, Buffalo, New York; Secretary, Mr. G. W. Leighbody, 84 Highgate Avenue, Buffalo, New York; Treasurer, Mr. W. W. Lewis, 57 Huntington Avenue, Buffalo, New York.

CALUMET REGION.[1]—The Calumet Missionary Society, District Superintendent, Rev. W. R. McKenzie, 319 North Taylor Street, South Bend, Indiana; Executive Secretary, Rev. H. R. DeBra, 339 Jackson Street, Gary, Indiana; President, Mr. C. O. Holmes, South Trust and Saving Bank, Gary, Indiana; Secretary, Rev. C. H. Leason, 1212 Harrison Street, Hammond, Indiana; Treasurer, Mr. John R. Forovid, Citizens Trust and Saving Bank, Indiana Harbor, Indiana.

[1]Includes Hammond, Gary, Whiting, Hobart, East Chicago, Chesterton, Indiana Harbor, Michigan City.

CANTON, OHIO.—Methodist Episcopal Union, District Superintendent, Rev. B. L. George, 209 Hartshorne Avenue, Alliance, Ohio; Executive Secretary, Rev. W. S. Chapman, 708 Market Avenue, Canton, Ohio; President, J. J. Krider, 909 12th Street, N. W., Canton, Ohio; Secretary, Rev. W. J. Evans, R. D. 2, Canton, Ohio; Treasurer, H. Y. McCool, 639 Bellflower Avenue, S. W., Canton, Ohio.

CEDAR RAPIDS, IOWA.—Cedar Rapids Missionary Society, District Superintendent, Rev. Frank Cole, 1800 Park Avenue, Cedar Rapids, Iowa; Executive Secretary, —— ——; President, Rev. Frank Cole; Secretary, Mr. F. H. Weed, 1127 North 10th Street, Cedar Rapids, Iowa; Treasurer, Mr. Morris Sanford, 1429 Third Avenue, Cedar Rapids, Iowa.

CHARLESTON, WEST VIRGINIA.—The Methodist Episcopal Home Missionary Church Extension Society, District Superintendent, Rev. E. J. Westfall, 1580 Quarrier Street, Charleston, West. Virginia; Executive Secretary, —— ——; President, Rev. E. J. Westfall; Secretary, Rev. E. O. Jones, 1596 Jackson Street, Charleston, West Virginia; Treasurer, A. S. Thomas, 1022 Lee Street, Charleston, West Virginia.

CHATTANOOGA, TENNESSEE.—The Chattanooga City Mission Extension Society of the Methodist Episcopal Church; District Superintendent, Rev. J. A. Mitchell, 1612 Read Avenue, Chattanooga, Tennessee; Executive Secretary, —— ——; President, C. H. Winder; Secretary, Ernest Blanchard, Ridgedale, Chattanooga, Tennessee; Treasurer, Herman Ferger, care of Ferger Brothers, Eight Street, Chattanooga, Tennessee.

CHICAGO, ILLINOIS.—Chicago Home Missionary and Church Extension Society, District Superintendents, Rev. A. F. Clark, 58 East Washington Street, Chicago, Illinois; Rev. P. H. Swift, 58 East Washington Street, Chicago, Illinois; Rev. F. D. Stone, 58 East Washington Street, Chicago, Illinois; Executive Secretary, Rev. John Thompson, 58 East Washington Street, Chicago, Illinois; President, Mr. George W. Dixon, 425 South Wells Street, Chicago, Illinois; Secretary, Mr. R. Clarence Brown,, 1301 Stock Exchange Building, Chicago, Illinois; Treasurer, Mr. Albert W. Harris, 115 West Monroe Street, Chicago, Illinois.

CINCINNATI, OHIO.—The Methodist Union of Cincinnati; District Superintendent, Rev. W. H. Wehrly, 420 Plum Street, Cincinnati, Ohio; Executive Secretary, —— ——; President, Mr. James M. Gamble, 1430 Union Trust Building, Cincinnati, Ohio; Secretary, Mr. G. W. C. Hunt, 1906 William Street, Norwood, Ohio; Treasurer, Mr. R. P. Gillham, 3309 Epworth Avenue, Cincinnati, Ohio.

CINCINNATI, OHIO.—Emanuel City Mission, District Superintendent, Rev. C. B. Koch, 3011 Bathgate Street, Cincinnati, Ohio; Executive Secretary, Rev. Wm. Weiler, 1604 Sycamore Street, Cincinnati, Ohio; President, Rev. C. B. Koch; Secretary, Rev. Wm. Mocka, 3619 Vineyard Street, Cincinnati, Ohio; Treasurer, D. B. Meyer, 1201 First National Bank, Cincinnati, Ohio.

Cleveland, Ohio.—The Methodist Union of the Methodist Episcopal Church of Cleveland; District Superintendent, Rev. Isaac E. Miller, 791 The Arcade, Cleveland, Ohio; Executive Secretary, —— ——; President, Mr. W. A. Jewett; Secretary, Miss Nellie M. Pardee, 791 The Arcade, Cleveland, Ohio; Treasurer, A. G. Stucky, 791 The Arcade, Cleveland, Ohio.

Cleveland, Ohio.—District Superintendent, Rev. John Mayer, 2217 East 80th Street, Cleveland, Ohio; Executive Secretary, —— ——; President, —— ——; Secretary, —— ——; Treasurer, —— ——.

Colorado Springs, Colorado.—Colorado Springs Methodist Union, District Superintendent, Rev. G. M. Henderson, 824 North Tejon Street, Colorado Springs, Colorado; Executive Secretary, —— ——; President, Rev. G. M. Henderson; Secretary, Rev. J. T. Bainbridge, 310 South Nevada Street, Colorado Springs, Colorado; Treasurer, Rev. T. C. Collister, 2232 West Kiowa, Colorado Springs, Colorado.

Columbus, Ohio.—The Columbus Church Extension and Missionary Society, District Superintendent. Rev. T. H. Campbell, 511 Clinton Building, Columbus Ohio; Executive Secretary, Rev. P. N. Fry, 104 Brevoort Road, Columbus, Ohio; President, Mr. Walter A. Jones, 1385 East Broad Street, Columbus, Ohio; Secretary, Miss Violet E. Erdlen, Worthington, Ohio; Treasurer, W. L. Van Sickle, 37 Monroe Avenue, Columbus, Ohio.

Council Bluffs, Iowa.—Council Bluffs City Missionary Society, District Superintendent, Rev. Geo. D. Crissman, Apartment 8, Oakland Court, Council Bluffs, Iowa; Executive Secretary, —— ——; President, Mr. G. T. Karges; Secretary, Mr. A. F. Smith; Treasurer, Mr. A. F. Smith.

Dayton, Ohio—Dayton Church Extension and City Missionary Society; District Superintendent, Rev. E. O. Crist, 930 Five Oaks Avenue, Dayton, Ohio; Executive Secretary, —— ——; President, Pearl M. Sigler, Dayton, Ohio; Secretary, Howard J. Poling, 911 Reibold Building, Dayton, Ohio; Treasurer, S. F. Hart, 60 Huffman Avenue, Dayton, Ohio.

Denver, Colorado.—Denver Church Extension Society of the Methodist Episcopal Church, District Superintendent, Rev. O. W. Auman, 314 Guardian Building, Denver, Colorado; Executive Secretary, —— ——; President, Mr. Frank McDonough, Sr., 422 Mining Exchange Building, Denver, Colorado; Secretary, Mr. C. G. Weston, care of Gano-Downs, Denver, Colorado; Treasurer, Mr. F. E. Miller, 736 G. and E. Building, Denver, Colorado.

Des Moines, Iowa.—Des Moines City Evangelization Union, District Superintendent, Rev. E. M. Evans, 3307 Seventh Street, Des Moines, Iowa; Executive Secretary, —— ——; President, Mr. E. K. Eberhadt, 625 Flynn Building, Des Moines, Iowa; Secretary, Mr. W. L. Smith, 422 Good Block, Des Moines, Iowa; Treasurer, Mr. A. W. Harned, Good Block, Des Moines, Iowa.

Detroit, Michigan.—The Methodist Union of Greater Detroit, District Superintendent, Rev. E. J. Warren, 101 Josephine Avenue, Detroit, Michigan; Executive Secretary, Rev. J. E. Martin, 733 McDougall Avenue, Detroit, Michigan; President, Howard Baldwin, 630 Penobscot Building, Detroit, Michigan; Secretary, F. T. Todd, 420 Farwell Building, Detroit, Michigan; Treasurer, C. R. Talbot, Bank of Commerce, Detroit, Michigan.

Detroit, Michigan.—City Missionary Society of the German Speaking Methodism of Detroit, Michigan and Vicinity, District Superintendent, Rev. J. H. Holtcamp, 4456 Vancouver Avenue, Detroit, Michigan; Executive Secretary, —— ——; President, Rev. J. H. Holtcamp; Secretary, Rev. E. Pfeiffer, 3016 24th Street, Detroit, Michigan; Treasurer, George Fischer, 4712 Burns Avenue, Detroit, Michigan.

Dubuque, Iowa.—Dubuque City Missionary Society, District Superintendent, Rev. A. B. Curran, Fayette, Iowa; Executive Secretary, —— ——; President, R. B. Moffatt, Wilson Avenue, Dubuque, Iowa; Secre-

tary, Mr. Fred Marquard, 800 Julian Avenue, Dubuque, Iowa; Treasurer, Mrs. George W. Kiesel, 1475 Fremont Avenue, Dubuque, Iowa.

Duluth, Minnesota.—Methodist Episcopal Union, District Superintendent, Rev. A. H. McKee, 112 Manhattan Building, Duluth, Minnesota; Executive Secretary, —— ——; President, Mr. B. N. Wheeler, 819 Providence Building, Duluth, Minnesota; Secretary, Mr. I. G. Wollan, Court House, Duluth, Minnesota; Treasurer, Mr. W. H. Locker, Bank of Commerce and Saving, Duluth, Minnesota.

East St. Louis, Illinois.—City Missionary Society of East St. Lois, Illinois; District Superintendent, Rev. George E. Goodman, 610 North 11th Street, East St. Louis, Illinois; Executive Secretary, —— ——; President, Rev. C. C. Hall; Secretary, G. T. Johnson, 408 North 32nd Street, East St. Louis, Illinois; Treasurer, G. W. Niergarth, 8 Granvue Drive, East St. Louis, Illinois.

Erie, Pennsylvania.—The Methodist Episcopal Alliance of Erie District Superintendent, Rev. J. F. Black, North East, Pennsylvania; Executive Secretary, —— ——; President, M. D. Fletcher, 418 Peach Street, Erie, Pennsylvania; Secretary, Dr. F. E. Ross, 1211 West 10th Street, Erie, Pennsylvania; Treasurer, M. D. Sawdey, Masonic Building, Erie, Pennsylvania.

Fall River, Massachusetts.—The Fall River Union of the Methodist Episcopal Church, District Superintendent, Rev. Robt. L. Roberts, 35 Hedge Street, Fairhaven, Massachusetts; Executive Secretary, —— ——; President, R. J. Thompson. M.D., 531 High Street, Fall River, Massachusetts; Secretary, Chas. E. Baker, 3 Albion Street, Fall River, Massachusetts; Treasurer, Howard W. Fawcett, 1437 Robeson Street, Fall River, Massachusetts.

Grand Rapids, Michigan.—Methodist Union of Grand Rapids, District Superintendent, Rev. W. F. Kendrick, 1339 Logan Street, Grand Rapids, Michigan; Executive Secretary, —— ——; President, Rev. King D. Beach, 8 Barclay Street, N. E., Grand Rapids, Michigan; Secretary, C. N. Webb, 1314 Lafayette Street, N. E., Grand Rapids, Michigan; Treasurer, A. N. Manning, 316 James Avenue, Grand Rapids, Michigan.

Indianapolis, Indiana.—Methodist Union, District Superintendent, Rev. H. A. King, Y. M. C. A., Indianapolis, Indiana; Executive Secretary, —— ——; President, Judge Edward W. Felt, 64 North Irvington Street, Indianapolis, Indiana; Secretary, L. A. Robinson, Lemke Annex, 11th floor, Indianapolis, Indiana; Treasurer, C. M. Lemon, Farmers Trust Company, 150 East Market Street, Indianapolis, Indiana.

Jamestown, New York.—Jamestown Methodist Union, District Superintendent, Rev. A. J. Rinker, 36 Prospect Street, Jamestown, New York; Executive Secretary, —— ——; President, Mr. W. I. Blystone, East 5th Street, Jamestown, New York; Secretary, Rev. L. S. Cass, 340 Falconer Street, Jamestown, New York; Treasurer, Mr. Perry W. Goodwin, 663 Lakeview Avenue, Jamestown, New York.

Jersey City, New Jersey.—Jersey City District City Society, District Superintendent, Rev. George G. Vogel, 285 Parker Street, Newark, New Jersey; Executive Secretary, —— ——; President, Rev. Geo. G. Vogel; Secretary, Mr. Frank B. Dilks, 65 Cottage Street, Jersey City, New Jersey; Treasurer, Mr. Frank K. Harvey, 89 Fairview Avenue, Jersey City, New Jersey.

Kansas City, Kansas.—The City Evangelization Union of Kansas City and Vicinity, District Superintendent, Rev. Fred M. Bailey, Post Office Box 126, Kansas City, Kansas; Executive Secretary, —— ——; President, Rev. Fred M. Bailey; Secretary, Geo. W. Miller, 635 Freeman Avenue, Kansas City, Kansas; Treasurer, J. P. Fox, care of Wyandott County Court House, Kansas City, Kansas.

Kansas City, Missouri.—City Mission and Church Extension, District Superintendent, Rev. Wm. W. King, 3733 Warwick Boulevard,

Kansas City, Missouri; Executive Secretary, —— ——; President, W. M. Ferguson, 200 Walnut Street, Kansas City, Missouri; Secretary, John N. Davis, Gloyd Building, Kansas City, Missouri; Treasurer, J. H. Prichett, 825 Walnut Street, Kansas City, Missouri.

Knoxville, Tennessee.—Knoxville City Union of Methodist Episcopal Church, District Superintendent, Rev. J. W. Boling, 1405 West Clinch Street, Knoxville, Tennessee; Executive Secretary, —— ——; President, Mr. A. M. Hill, 325 West Clinch Street, Knoxville, Tennessee; Secretary, Rev. G. J. Creswell, 141 Cowan Street, Knoxville, Tennessee; Treasurer, Mr. Chas. L. Parham, 1502 Highland Avenue, Knoxville, Tennessee.

Lancaster, Pennsylvania.—Lancaster and Vicinity Home Missionary and Church Extension Society, District Superintendent, Rev. C. W. Straw, 4617 Griscom Street, Franford, Philadelphia, Pennsylvania; Executive Secretary, —— ——; President, Mr. H. M. Stauffer, Leola, Pennsylvania; Secretary, Professor G. Reed Alexander, Lancaster, Pennsylvania; Treasurer, Mr. A. M. Brenneman, 18 East King Street, Lancaster, Pennsylvania.

Lansing, Michigan.—Lansing Methodist City Union, District Superintendent, Rev. L. H. Manning, 720 West Michigan Avenue, Lansing, Michigan; Executive Secretary, —— ——; President, Rev. L. H. Manning; Secretary Mr. John F. Bell, 225 West Barnes Avenue, Lansing, Michigan; Treasurer, Mr. Frank Benedict, 402 West Franklin Street, Lansing, Michigan.

Lawrence, Massachusetts.—The City Missionary Society of the Methodist Episcopal Church in Greater Lawrence, District Superintendent, Rev. T. Ross Hicks, 310 Kenoza Street, Haverhill, Massachusetts; Executive Secretary, —— ——; President, Mr. Edward Smith, Lawrence, Massachusetts; Secretary, Mr. Thomas Gunter, 19 Broad Street, Methuen, Massachusetts; Treasurer, Mr. Robert Hendry, Lawrence, Massachusetts.

Lincoln, Nebraska.—Lincoln Methodist City Evangelization Union, District Superintendent, Rev. J. H. Clemens, 1237 E Street, Lincoln, Nebraska; Executive Secretary, —— ——; President, Geo, W. Hager, 1529 B Street, Lincoln, Nebraska; Secretary, W. M. Bryant, 2937 T Street, Lincoln, Nebraska; Treasurer, Mr. Edgar Gates, 2040 S Street, Lincoln, Nebraska.

Long Beach, California.—Methodist Episcopal Union of Long Beach, District Superintendent, Rev. Edwin J. Inwood, 3835 East First Street, Long Beach, California; Executive Secretary, —— ——; President, Fillmore Condit, East Ocean Avenue, Long Beach, California; Secretary, Rev. G. McCreary, Assistant Pastor Grace Church, Long Beach, California; Treasurer, C. J. Walker, President Farmers and Merchants Bank, Long Beach, California.

Lorain, Ohio.—Lorain City Missionary Society, District Superintendent, Rev. J. C. Smith, 197 West Main Street, Norwalk, Ohio; Executive Secretary, —— ——; President, Mr. Samuel Wire, 1471 East Erie Avenue, Lorain, Ohio; Secretary, Mr. D. W. Lawrence, 1817 East 31st Street, Lorain, Ohio; Treasurer, Mr. W. W. Hillyer, 911 11th Street, Lorain, Ohio.

Los Angeles, California.—Los Angeles Missionary and Church Extension Society of the Methodist Episcopal Church, District Superintendent, Rev. Byron H. Wilson, 904 Wright and Callender Building, Los Angeles, California; Executive Secretary, —— ——; President, Rev. Byron H. Wilson; Secretary, —— ——; Treasurer, Geo. I. Cockran, Pacific Mutual Life Insurance Company, Los Angeles, California.

Madison, Wisconsin.—Madison Methodist Union, District Superintendent, Rev. R. A. Chase, 927 East Gorham Street, Madison, Wisconsin; Executive Secretary, Rev. A. N. Chapman, 1123 Drake Street, Madison, Wisconsin; President, Professor A. N. Winchell, 200 Prospect Street,

Madison, Wisconsin, Secretary, Professor Rodney Babcock, 2022 Madison Street, Madison, Wisconsin; Treasurer, Professor Rodney Babcock, 2022 Madison Street, Madison, Wisconsin.

Marietta, Ohio.—Federated Methodist Churches, District Superintendent, Rev. F. M. Evans, 45 Morris Avenue, Athens, Ohio; Executive Secretary, —— ——; President, Mr. C. F. Strecker, Marietta, Ohio; Secretary, A. T. Williamson, Marietta, Ohio; Treasurer, B. B. Marquis, Marietta, Ohio.

Milwaukee, Wisconsin.—Milwaukee Home Missionary and Church Extension Society, District Superintendent, Rev. H. C. Logan, 231 17th Street, Milwaukee, Wisconsin; Executive Secretary, Rev. Robt. S. Ingraham, 231 17th Street, Milwaukee, Wisconsin; President, Mr. James E. Coleman, 373 Broadway, Milwaukee, Wisconsin; Secretary, E. M. Brown; Treasurer, Mr. Geo. F. Phillips, 1520 Wells Street, Milwaukee, Wisconsin.

Minneapolis, Minnesota.—Methodist Union of Minneapolis, District Superintendent, Rev. R. B. Kester, 615 Metropolitan Bank Building, Minneapolis, Minnesota; Executive Secretary, —— ——; President, Mr. T. B. Walker, 2 Groveland Terrace, Minneapolis, Minnesota; Secretary, Mr. Frank P. Nicoll, 615 Metropolitan Bank Building, Minneapolis, Minnesota; Treasurer, Mr. D. W. Longfellow, 208 North 6th Street, Minneapolis, Minnesota.

New Albany, Indiana.—The Methodist Union, District Superintendent, Rev. M. A. Farr, 309 Woodrow Avenue, New Albany, Indiana; Executive Secretary, —— ——; President, Rev. M. A. Farr; Secretary, J. A. Breeden, 1515 Shelby Street, New Albany, Indiana; Treasurer, J. A. Breeden.

Newark, New Jersey.—Newark District Church Society, District Superintendent, Rev. Fred C. Baldwin, 86 North Arlington Street, East Orange, New Jersey; Executive Secretary, —— ——; President, Mr. Wm. J. Jeandron, 569 Berkeley Avenue, Orange, New Jersey; Secretary, Mr. Edward H. Jones, 360 Clifton Avenue, Newark, New Jersey; Treasurer, Mr. S. O. Coeyman, Merchants and Manufacturers Bank, 770 Broad Street, Newark, New Jersey.

New Bedford, Massachusetts.—New Bedford City Evangelization Union of the Methodist Episcopal Church, District Superintendent, Rev. Robt. L. Roberts, 35 Hedge Street, Fairhaven, Massachusetts; Executive Secretary, —— ——; President, Mr. J. J. Barlow, 154 Nash Road, New Bedford, Massachusetts; Secretary, Mr. Sam'l Smith, 22 Borden Street, New Bedford, Massachusetts; Treasurer, Mr. J. T. Timperly, Jr., 29 Bridgeham Street, New Bedford, Massachusetts.

New Castle, Pennsylvania.—Methodist Episcopal Union, New Castle, Pennsylvania; District Superintendent, Rev. C. W. Miner, 111 Milton Street, New Castle, Pennsylvania; Executive Secretary, —— ——; President, Rev. C. W. Miner; Secretary, Mrs. C. W. Foulke, 218 Boyles Avenue, New Castle, Pennsylvania; Treasurer, Mrs. W. J. Marshall, 608 Court Street, New Castle, Pennsylvania.

New Haven, Connecticut.—Methodist League of New Haven and Vicinity, District Superintendent, Rev. John Henry Bell, 504 Whitney Street, New Haven, Connecticut; Executive Secretary, —— ——; President, Mr. Fred J. Dawless, 75 Howard Street, New Haven, Connecticut; Secretary, Mr. G. E. Farrett, 200 East Pearl Street, New Haven, Connecticut; Treasurer, Mr. F. L. Wellman, 200 Fountain Street, New Haven, Connecticut.

New York City, New York.—The New York City Society of the Methodist Episcopal Church, District Superintendent, Rev. Wallace MacMullen, 150 Fifth Avenue, New York City; Executive Secretary, Rev. M. L. Robinson, 150 Fifth Avenue, New York City; President, Mr. Watson S. Moore, 42 Broadway, New York City; Secretary, Mr. Carl F. Price, 1868 Amsterdam Avenue, New York City; Treasurer, Mr. Chas. R. Saul, 149 Columbus Avenue, New York City.

New York City—Borough of Richmond.—City Evangelization Union of the Methodist Episcopal Church of the Borough of Richmond, District Superintendent, Rev. T. G. Spencer, 27 Hillside Road, Elizabeth, New Jersey; Executive Secretary, —— ——; President, Rev. T. G. Spencer; Secretary, Rev. H. B. Leech, 184 Cobra Avenue, Tompkinsville, S. I., New York; Treasurer, Mr. F. K. Fenton, 13 Rosewood Place, Tompkinsville, S. I., New York.

Oakland, California.—Methodist Episcopal Church Extension Society of Oakland, Alemeda and Berkeley, District Superintendent, Rev. H. E. Milnes, 3033 Regent St., Berkeley, California; Executive Secretary, —— ——; President, Mr. P. F. Morris, 5443 Miles Avenue, Oakland, California; Secretary, Rev. A. J. Kennedy, 931 Poplar Street, Oakland, California; Treasurer, Mr. O. D. Jacoby, First National Bank, Oakland, California.

Oklahoma City, Oklahoma.—Methodist Episcopal Union of Oklahoma City, District Superintendent, Rev. L. M. Potts, 127 West 17th Street, Oklahoma City, Oklahoma; Executive Secretary, —— ——; President, Rev. Fred D. Bearly; Secretary, C. S. McCreight, Oklahoma City, Oklahoma; Treasurer, Mr. Ed. L. Klein, 306 Concord Building, Oklahoma City, Oklahoma.

Omaha, Nebraska.—Omaha City Union, District Superintendent, Rev. J. H. Kirkpatrick, 320 City National Bank, Omaha, Nebraska; Executive Secretary, —— ——; President, Mr. Gorton Roth, 625 Grain Exchange Building, Omaha, Nebraska; Secretary, Mr. Max I. Walker, 2410 Ames Street, Omaha, Nebraska; Treasurer, Mr. John H. Bexton, First National Bank Building, Omaha, Nebraska.

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